



Historical Development of the Methodologies of al-Ikhwaan al-Muslimeen And Their Effect and Influence Upon Contemporary Salafee Dawah

Part 5

The Historical Fitnah Of the Muslim Brotherhood and the Penetration Of Its Ideas and Thoughts Into Ahl us-Sunnah

With a History of the Salafee Da'wah in the United Kingdom And the Effects of the Ikhwaanee Methodologies and Its Callers Upon the Salafee Da'wah

PART 5

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Summary of Part 5

During the period of turmoil in the da'wah during the mid 90s onwards, there were many major events, or landmarks, or issues that arose that were instrumental in influencing the orientation and outlook of many of those who identified with Salafiyyah. The way that they responded to these events determined the extent to which they remained upon Salafiyyah and the Salafee manhaj.

The lack of any firm grounding in knowledge, and any understanding of the true origins, manifestations, symptoms and effects of the ideologies and methodologies of al-Ikhwaan, made many of these people to lose perspective on the da'wah and thus, they allowed these individual events or issues to completely alter their perceptions on the da'wah. They took just one of these issues, or perhaps a few of them to be the sole criteria and reference points with which they passed judgement upon the whole of the Salafee da'wah, or upon those who were carrying it or calling to it, and they allowed their outlook, mindset and perspective to be shaped completely by these issues. Something that would then blind them, in some cases completely, and in some cases for many years, from arriving at the true understanding of this whole fitnah and seeing it from the true and correct perspectives, and from building their walaa and baraa (necessary allegiance and enmity) around the actual Salafee aqaa'id and manaahij, as a base and foundation, instead of their own subjective reactions to these particular events and circumstances that arose.

This was the case with all of the fitnahs that arose during the mid 90s, up until this day of ours, culminating in the fitnah of Abul-Hasan as-Sulaymaanee al-Misree, who brought the Ikhwaanee manhaj into the innermost ranks of Ahl us-Sunnah in his own deceptive and sophisticated way, which led to many from Ahl us-Sunnah being deceived by him.

These events and issues also led to many people becoming confused, and then falling prey to the deviant ideologies themselves. Thus many people ascribing to the way of the Salaf in this period, became influenced by some of the modes of thought and mental states of mind that were part and parcel of these deviant ideologies, and this began to reflect in their speech, their actions, their da'wah, and their walaa and baraa' (loyalty and disownment) and in their company and associations.

5.1 Landmarks and Major Issues and Events Needing Some Clarification

It is necessary to cover certain events or issues and to clarify them and to put them into the context of everything that has been discussed so far, so that the reader has a clearer picture about these issues or events. This is because these events or issues were amongst those that led many people into confusion, due to their lack of general awareness of the issues and realities that have been covered previously. And most people who ascribed themselves to the Salafee da'wah in the last thirteen years or so, or have been involved in the da'wah for that long, will be able to relate to at least a few, if not most of these issues.

5.1.01 The Great Commotion About Shaykh Rabee' bin Haadee

In order to understand this, we need to give an historical example. The bid'ahs of Ja'd bin Dirham, Jahm bin Safwaan, the entrance of the bid'ah of Qadr by way of Sansawaih, the Christian, then through Ma'bad al-Juhanee, and the bid'ahs of Waasil bin Ataa, during the late first and early first half of the second century hijrah (80-130H), set off the birth of the spread of these particular innovations, which over the span of the next 100 years would increase the misguidance in the affairs of the aqaa'id and especially in what related to Allaah, His Names, Attributes and Actions and some of the other affairs such as Qadr, the Speech of Allaah and the affair of the Unseen. The 100 or so years after 150H saw the rise and political strength of the Mu'tazilah, the translation of the books of the Greeks, and the preponderance of these doctrines amongst the people at large and also in political circles. This led to the persecution of Ahl us-Sunnah, a matter well known and specific personalities goaded the authorities of the time, accusing Ahl us-Sunnah of heresy and disbelief. Amongst these theoreticians were Bishr al-Mareesee and Ibn Abee Du'aad and others from the generality of the Innovators. The root of all of these innovations were traced back to the bid'ahs of Jahm Ibn Safwaan and Ja'd bin Dirham and others, and over a period of the next 100 or so years, these ideas mutated, transformed, were adopted and spread, up until the Mu'tazilah gained strength in later times.

In the midst of all of these tribulations, Imaam Ahmad bin Hanbal (d.241H), the Aider of the Sunnah and the Subduer of Innovation, stood firm in the trials he went through, and defended and aided Allaah's deen and established the truth concerning the Speech of Allaah and other affairs. And by way of this opposition made by Imaam Ahmad (and numerous others, though Imaam Ahmad was the most famous and outstanding of them), the saying of the Mu'tazilah was repelled, and the Sunnah was established, and the innovations and their people receded somewhat.

This brief reminder was to help to put the issue of Shaykh Rabee' bin Haadee into context. The two situations have parallels, while noting that the trials of Imaam Ahmad were more severe and of course his station and rank is higher. Whereas in the early times, great corruption occurred in the methodologies related to the derivation of aqeedah and positions held in aqeedah issues, in contemporary times, great corruption occurred in relation to the derivation of methodologies of reform, and methodologies of correction, da'wah and returning strength to Islaam and its people, and the positions held in light of these devised or invented methodologies.

The initial bid'ahs of Sayyid Qutb, Mawdudi and Hassan al-Banna (within the contexts of the historical influences of the time upon these individuals) led to the birth of activist movements, that proceeded upon innovated methodologies that opposed the usool (foundations) of the Book and the Sunnah, and which were based upon ignorance concerning the Sunan of Allaah with respect to His creation, ignorance of many aspects of the Salafee creed, and ignorance of many affairs of the Sunnah and the Manaahij of the Salaf. However, the activist movements set in motion by these ideologies spread far and wide over the decades, finally arriving in Saudi Arabia during the 70s and 80s. And then following the Gulf War, these movements and ideologies that had been latent during the previous decade, came out in the open and proliferated quite rapidly amongst those ascribing themselves to Salafiyyah. Because Saudi Arabia is the only state upon Tawheed and the Salafee aqeedah, this emergence of the Ikhwaanee thought therein, therefore, entered into the innermost ranks of Ahl us-Sunnah, and it would continue to make advances into every place and location upon the Earth, in which there existed those who ascribed themselves to Salafiyyah, to bring about the resultant confusion and separation, splitting and deviation away from the true and correct methodologies of reform that Allaah has sanctioned, ordered, blessed and by which He guarantees success to their adherents.

Shaykh Rabee' bin Haadee al-Madkhalee, perceiving this (i.e. the errors in these methodologies), spent many years with al-Ikhwaan al-Muslimeen, not from the angle of affirming their methodologies, but from the angle of trying to reform them and rectifying them. However, seeing their refusal, and seeing nothing but blind hizbiyyah, and lack of any real progress, over many long years he left his efforts with them. He also authored on subjects that would help to correct the great misguidance that had been entered into the methodologies of da'wah and reform, as a result of the Ikhwaan, such as writing on the subject of the methodology of the Prophets in calling to Allaah and related affairs. Seeing that these ideologies had proliferated all over, and a great many people, movements, organisations and groups, had been affected by them, it would not be surprising that such enmity and hatred should arise for him, when he began to defend the affairs of the Sunnah, and correct the false understandings and repel the innovation and false principles that had been entered into the Sunnah.

This first began with his advices to the newly-emerged Qutbiyyah of Saudi Arabia, the likes of Safar and Salmaan and others, who deceptively made propaganda for the likes of Sayyid Qutb and his books, and who spread his heretical manhaj amongst the youth., claiming him to be an "Imaam of Guidance" and fraudulently placing him on a par with the Shaykhs of Islaam such as Ibn Abdul-Wahhaab and Ibn Taymiyyah. What was initiated by Shaykh Rabee' and the Shaykhs of Madinah, eventually led to the imprisonment of these individuals, at the order of the Hay'ah Kibaar al-Ulamaa, headed by Shaykh Ibn Baaz, and they were also labelled as Khawaarij by Shaykh al-Albaani in 1997CE, and Shaykh Ibn Uthaymeen then warned from their cassettes in 2000CE, and advised against the revolutionary ideologists.

Similarly, with Abdur-Rahmaan Abdul-Khaaliq, and his Jam'iyyah Ihya' at-Turaath, which was responsible for spreading Hizbiyyah across the globe, by way of its money,

and also began to propound ideas of the lawfulness of multiple groups and parties, and aspects of takfeer and innovating a fourth and independent category of Tawheed, on top of what had been agreed upon by the Salaf. Shaykh Rabee' repelled him and his Jam'iyyah and held them at bay, alongside Shaykh Muqbil, who also assaulted the Hizbiyyah of this organisation. There would emerge others over the years, those who originated from the same background, after having mixed with the Innovators and become poisoned by them. This included Adnaan Ar'oor, Mohammad al-Maghraawee, Abul-Hasan al-Ma'ribee and numerous others.

In the midst of this confusing time, Shaykh Rabee' played perhaps the most instrumental role in bringing about clarity in the methodologies of the Salaf that had been subject to distortion. This included the methodologies of da'wah, the priorities in calling to Allaah, the way of the Prophets in calling to Allaah, many affairs related to jarh and ta'deel (refuting the bid'ah of al-muwaazanah, and that of al-mujmal and mufassal, of al-Ma'ribee, and also that of tathabbut and numerous other false slogans and principles), and also the attempts to undermine the Prophetic Ahaadeeth by using the arguments of the Innovators to strengthen the viewpoint of the ahaadeeth only amounting to speculative knowledge (not certain knowledge). As well as the methodologies of the Salaf concerning the Innovators, and their books, and how to behave with them and remain distinct from them. He also addressed the so-called Fiqh ul-Waaqi' (of the Innovators), and likewise, the affairs of democracy and shurocracy and working in parliaments, and calling for the justification of multiplicity of Islamic groups and parties and so on.

So when Shaykh Rabee' (and some others) played a significant role in this, by way of his cassettes and his books, and risaalahs (small works), during the last decade, following the period of Ahl us-Sunnah's laxity and indifference to the gradual emergence and spread of the Ikhwaanee thought, **then by Allaah, the volcanoes [of innovatory sentiments] erupted, and the earthquakes [of innovatory rage] shook, and the tornadoes [of vain desires] gained momentum, and the tsunamis [of self-perpetuating doubts] set forth, and the landslides of [innovatory rubble] tumbled, and the armies of all the Innovators amassed together in order to assault Shaykh Rabee' and those other Scholars who stood besides him, in a manner not too dissimilar to that taken by Bishr al-Mareesee and Ibn Abee Du'aad and other Innovators, towards the Imaams of the Sunnah in the earlier times, during the fitnahs of the Jahmiyyah and Mu'tazilah.**

Shaykh Rabee bin Haadee al-Madkhalee said in his latest refutation of Abul-Hasan al-Ma'ribee (dated 29/11/1423H, corresponding to the end of January 2003CE), "This war began with the expedition (ghazw) of al-Ikhwaan al-Muslimeen, and other than them into the Land of Tawheed, and all of the Arabian Peninsula, and it extends and drops and raises for it many banners, until the time of the greatest revolution came, the revolution of Abul-Hasan al-Misree al-Ma'ribee, and so he (Abul-Hasan) fought desperately (in this revolution of his) and they all (the Ikhwaan) fought desperately with him, perhaps that this (revolution) might be the one that brings the decisive blow upon the Salafee manhaj. However, and by the praise of Allaah, they only yeilded an atrocious defeat (for themselves), after their corrupt principles were demolished, and

their stagnant weapons were wrecked, by Allaah's aid and His help for this manhaj..." (Refer to Rabee.Net)

They made mass propaganda against him, lied, slandered, reviled, mocked, abused and did their utmost to discredit him, and to accuse him with being a stooge, a spy, a pawn, and of heresy, disbelief and hypocrisy, and in this they deceived a great number of unwary and unsuspecting people, and it corrupted their minds and intellects and faculties of perception. And all of the Ahl ul-Ahwaa played their role in this, from the likes of Safar and Salmaan, the flag-bearers of Irjaa' towards the Innovators, Abdur-Rahmaan Abdul-Khaaliq the Shurocrat and his Jam'iyyah of Ihyaat-Turaath, Abdur-Razzaaq ash-Shayijee, the Democrat, Adnan Ar'oor, al-Maghraawee, Abul-Hasan al-Ma'ribee, and some of those who were known with knowledge were also affected by this onslaught, the likes of Ibn Jibreen, Bakr Abu Zaid, Abdullah al-Ghunaymaan and others, and they subsequently took positions against Shaykh Rabee' bin Haadee, due to the unsavoury relationships and company they kept with some amongst the Hizbiyeen and Harakiyyeen.

It is for this reason that you see today, the great commotion concerning Shaykh Rabee' bin Haadee al-Madkhalee, and the reality is that he has become a tribulation, a test for the people of the Earth. There is no one who hates him except that he is either a Jaahil (ignorant) who has been filled with doubts, and false propaganda, and whose perspectives on issues have been constructed for him due to the preponderance of innovation and its people, or he is a diseased, blazing partisan, filled with desires. Thus, Shaykh Rabee' became famous and known for his firm stance in the face of this great historical deviation, whose effects were now being perceived by Ahl us-Sunnah. It is precisely his firmness over many long years that led to much clarity in the affairs of the Sunnah and the methodologies of the Salaf, and the purification of the da'wah.

There are moments, times and places, in which truth is known by way of allegiance and disavowal with respect to personalities, not for the personalities in and of themselves, but when these personalities become famous for their staunch manifestation of the Sunnah and aiding and defending of it. In the likes of this situation, it is permissible to test the people by way of them¹.

Ibn al-Madeene said, "I heard Abdur-Rahmaan bin Mahdee say: Ibn 'Awn is a test for the people of Basrah. If you see a person from them loving him, then incline and be secure with him. For the people of Kufah, Maalik bin Mighwal and Zaa'idah bin Qudaamah are a test. If you see a man loving them then seek his goodness. And for the people of Shaam, al-Awzaa'ee, and Abu Ishaq al-Fazaaree are a test. And for the people of Hijaaz, Malik bin Anas." (al-Laalikaa'ee 1/62). Ibn Mahdee said, "When you see a person from Shaam loving al-Awzaa'ee and Abu Ishaq al-Faraazee, then he is a person of the Sunnah". (al-Jarh wat-Ta'deel of Ibn Abi Haatim, 1/217). Ahmad bin Yunus narrates from Sufyaan ath-Thawree who said, "Test the people of Mawsul by Mu'aafi bin Imraan." (Tahdheeb ut-Tahdheeb of Ibn Hajar, 10/180). Al-Barbahaaree

¹ This is different to making a person in and of himself, in his dhaat, i.e. the person himself (irrespective of what he is upon), to be the subject of al-walaa and al-baraa' and this is forbidden.

said, "To set up trials in Islaam is an Innovation. As for today, people should be tested for the Sunnah, because of his saying, "This is the knowledge of the religion, so look from whom you take your religion..." (Sharh us-Sunnah, no. 152, and the latter part of the narration is that of Muhammad bin Seereen, the Taabi'ee). Ahmad bin Zaheer said, "I heard Ahmad bin Abdullaah bin Yoonus say: Test the people of Mawsul with Mu'aafi bin Imraan. If they love him, then they are Ahl us-Sunnah, and if they hate him, then they are Ahl ul-Bid'ah – just as the people of Koofah are to be tested by Yahyaa." (al-Laalikaa'ee 1/66).

So this is what all the commotion is all about, and all praise is due to Allaah, that Shaykh Rabee' was vindicated and defended by every single one of the Major Scholars, the Imaams of our times. Amongst them is Imaam al-Albaani (rahimahullaah) who declared Shaykh Rabee' as "the carrier of the flag of Jarh and Ta'deel in our times, in truth", and that "those who refute him do not do so with knowledge, rather all the knowledge is with him", and that "the one who speaks about him is only one of two men, an ignorant, or a follower of desires, so we ask Allaah to guide him or break his back". And also Imaam Ibn Baaz who referred to him as amongst the most special and unique from the Scholars of Madinah, and he has numerous other statements. And likewise Shaykh Ibn Uthaymeen who said that Shaykh Rabee' is upon the truth concerning the methodologies of actualising Tawheed and calling to Allaah, and he also implied that Shaykh Rabee' should be asked about him, not the other way around, and he also explained that the only reason why people speak about Shaykh Rabee' is because he spoke of their figureheads (i.e. Sayyid Qutb and others), and he also recommends his books and cassettes. And likewise Shaykh Saalih al-Fawzaan he explained that Shaykh Rabee' is amongst those who are most knowledge of those who wish to cause deviation in the da'wah, and that he refutes them. And there are many more statements of this nature walhamdulillaah. And similarly Shaykh Muqbil bin Haadee (rahimahullaah) stated also that Shaykh Rabee' is amongst the most-knowledgeable of the Hizbiyyeen, and that anyone who speaks ill of him, that days later it will become clear that he is a Hizbee. And all of this is documented and well-known and spread, and ignorance is feigned of it only by the Hizbiyyeen, the Straying Innovators, may Allaah fight them.

You should know therefore, that if you wish to be guided in these times of confusion, then know that your guidance and actualisation of Salafiyyah is not complete until you love this man and announce your love for him to the people of the Earth, without giving any care or concern to the great multitude of ignorant, beguiled losers that are all around. Since, it is from the signs of Ahl us-Sunnah to display their love for the people of truth, especially those who have given immense aid to the Sunnah and its people, and especially clarifying the truth in the times of mass confusion. There are a few points worthy of being mentioned in this regard and they can be summarised as follows:

Firstly, there occurred a trend amongst the Hizbiyyeen, Harakiyyeen, Qutbiyyeen and their likes which was represented in their criticisms and attacks upon the Salafiyyeen, built upon the claim that the Salafees have made Shaykh Rabee' bin Haadee the criterion of truth, and that they have built walaa and baraa around him, and then they

sought out generalised statements from the Scholars concerning this subject of walaa and baraa. And amongst those in the West who played a role in this were Abu Aaliyah of Leyton and others like him from the ranks of the ignorants. And this was their response to the fact that Allaah had brought about clarity amongst the people regarding the Salafee manaahij by way of the efforts and striving of Shaykh Rabee' bin Haadee, so there was nothing left for the people of desires save to spread these shubuhaat. As for the statements they spread and tried to use, then they were from Shaykh ul-Islam Ibn Taymiyyah concerning the affiliation to the Soofee orders, and the ascriptions that they devised by way of the names that they gave to themselves and their followers, and making walaa and baraa around this (and not upon the actual aqaa'id and methodologies of the Book and the Sunnah). Then they tried to apply this to the Salafees, and to their love and defence for Shaykh Rabee' bin Haadee, and their referring back to him for clarity in certain affairs of the deen. And the falsehood of this futile and fraudulent claim is already known by way of what has already preceded from the narrations of the Salaf above and explanation provided, however this ploy only arose from these people due to jealousy, and envy, and due to the fact that their bankrupt methodologies and their figureheads had been exposed.

Secondly, following the above trend, another faction of those claiming ascription to Salafiyyah and to its methodologies, adopted a similar train of thought. These people were within the ranks of the Salafees, or at least mingled with them, and they accused the Salafees of making "taqleed" of Shaykh Rabee'. When the Salafees would often speak of the necessity of referring back to Shaykh Rabee' especially in the matters that relate to manhaj, and clarity in da'wah and concerning the jama'at and so on, they had a severe problem with this. This category of people, who had this underlying objection would also form part of the wider group who would become affected by the fitnah of Abul-Hasan al-Ma'ribee, and have their walaa and baraa' corrupted by way of it. The secret behind this orientation was as follows. These individuals who were upon this, were in reality, sympathetic to the likes of Ihyaat-Turaath, and some of the Hizbiyyeen in the West. They were upon the manhaj of tamye'e, a manhaj that requires that you could not care less about the correct positions towards events, situations, individuals, groups and organisations, that a Salafee ought to hold and around which his walaa and baraa' should be based, and around which his behaviour, interaction, association and disassociation should be based. Because they were upon this manhaj and because the clarity coming from the direction of Shaykh Rabee' concerning the Hizbiyyeen and Harakiyyeen would necessitate that they themselves make alterations in their walaa and baraa, in their company, in their associations and disassociations, it was a threat to them, and therefore they tried to marginalise Shaykh Rabee' by hidden and devised methods, many of which spread to the ignorants who did not know any better, and who also began speaking with the speak of the Hizbiyyeen, without realising what is really intended by it. Thus, some of their well known sayings became known and manifest, "Well you should also refer to Shaykh Abdul-Muhsin al-'Abbaad²...",

² And he is the Noble Shaykh and great Scholar of Madinah, hafidhahullaah, and he is to be loved for what he carries of the knowledge of this deen and the ahaadeeth of the Messenger (sallallaahu alayhi wasallam), and he is amongst the Kibaar of the Salafee Scholars today. And the Hizbiyyeen tried to use the Shaykh, knowing that the Shaykh's awareness of the Hizbiyyeen does not reach the same level and depth as that of Shaykh Rabee' bin Haadee. So they tried to use some of the positions of the Shaykh

“...yeah, but... well I can't accept that we have to always refer back to Shaykh Rabee', that's what I don't understand... and how does this fit in with the issue of taqleed?...”, “...Shaykh 'Abdul-Muhsin al-Abbaad is older and more knowledgeable...”.

There was another more vile faction to be found in the midst of those mentioned above, and they secretly spread poison about these Shaykhs (Shaykh Rabee', Shaykh 'Ubayd, Shaykh Faalih and others), for the same reasons above, due to their displeasure with these Shaykhs and what they were bringing about of clarity in the affairs of Salafee manhaj. Amongst their sayings (which consist of oppressive fabrications), “Shaykh Rabee' was expelled from Madinah... and is now confined in Makkah...”, “Shaykh 'Ubayd is not from the people of knowledge, he is just a student...”, “Shaykh Faalih said such and such...”, and so on. Unlike those mentioned earlier, who merely tried to marginilise Shaykh Rabee' bin Haadee (and others), these individuals actually set out to defame them and to revile them and to belittle their worth – may Allaah fight and expose this faction of people.

So we warn from these factions, and let the people beware that they are to be found in abundance, and they are characterised with ignorance, jealousy, and corruption in their walaa and baraa', and they appear as people of rectification, who often feign ignorance of the fitnahs that have entered into the people of the Sunnah, so they can appear innocent, and then they take people privately and to the side, until even the common people, and fill them with the doubts that have been discussed above.

5.1.02 The Truth Concerning Safar and Salman: The Flag Bearers of Irjaa'

As for Safar and Salmaan, then they were the first manifestation of a new face of al-Ikhwaan al-Muslimeen, hidden under the cover of the Salafee Aqeedah (which they themselves were ignorant of and in which they showed great dishonesty, especially in the fields of al-Imaan and al-Qadr and al-Walaa and wal-Baraa'). Their debut began after the Gulf War. Prior to this they were influenced by Ikhwani figureheads who had made their way into Saudi Arabia, including Mohammad Qutb and Mohammad Suroor. However, the effects of that nurturing only showed after the Gulf War, when the true aims and objectives of this Jamaa'ah came out in the open. The first of those to note the hizbiyyah with these people, and that they have goals and objectives, and that they were spreading the thoughts of the Innovators, like Qutb, al-Banna and Mawdudi, were the Shaykhs from Madinah, at the head of them Shaykh Muhammad Amaan al-Jaamee (rahimahullaah) and Shaykh Rabee' bin Haadee. After the failure in giving them personal advice, and sending them notifications of their errors and mistakes, and seeing that they were upon something of a party-plan and notions of hizbiyyah, the Shaykhs began to warn from them. This led the likes of Safar and Salmaan and those upon their way like Aaid al-Qarnee, Naasir al-'Umar and others, to spread rumours to the Scholars like Shaykh Ibn Baaz and others, in order to extract words from them in defence of their own selves and which they could then use as a veil to hide what they are upon. This period (1991-1995CE) was a period of some

and would also sometimes try to make the Noble Shaykh as an alternative to Shaykh Rabee', with their full knowledge that doing this would allow them to gain positions that would be in their favour, such as for example regarding Ihyaat-Turaath, or Abul-Hasan al-Ma'ribee.

confusion, and during this time, there did emerge many statements from the major scholars which contained general advice to the youth to abandon following the faults of the people, and that this is harmful and so on. This was in the time of confusion when the true and real extent of what these Hizbiyyoon were upon was not clear – even to the People of Knowledge, besides those in Madinah, and these Harakiyyeen used to lie to these Scholars, and would twist their statements³. And it is actually these statements from that time, (which are since abrogated) that you see many of the Hizbiyyoon spreading today (statements from Ibn Baz, Ibn Uthaymeen, al-Albaani and others) and using them against the Salafiyyeen. And this is one of the aspects of dishonesty that is with these people, and when the most recent statements of these Scholars are presented to them, they begin to make ta'weelaat (interpolations) and follow their desires.

However, when many affairs were brought to the attention of the Committee of Major Scholars (Hay'ah Kibaar al-Ulamaa) at the head of them Ibn Baaz (rahimahullaah), in 1414H (1994CE), the Committee had special sittings in which they analysed and investigated the cassette lectures and writings of Safar and Salmaan. Then seeing that they had revolutionary ideologies, takfir, and causing of commotion and inciting the people, and arousing the people against the Rulers, virulent attacks against the Major Scholars and belittling them and their knowledge, the Committee decided unanimously that they should be made to recant from their errors, and if they do not they are to be prevented from all da'wah work, in order **“to protect the society from their errors”**. And their failure and arrogance in taking their errors back, led them to prison for five years, in accordance with the recommendation of Shaykh Ibn Baaz, in his personal letter to the Interior Ministry in 1994CE.

Unfortunately, due to the ignorance of the Salafee manhaj found amongst the youth, many of them perceived these individuals as heroes, and thus the youth divided into two: a) those who adhered to the Major Scholars and revered them and respected them, and b) those who thought that these Hizbiyyeen were the true Scholars (after having been deceived by them and their false Ikhwaanee methodologies), and so this

³ The classical example is what they did with the general bayaan of Shaykh Abdul-Azeez bin Baaz (rahimahullaah) who was addressing all the Du'aat and Mashaayikh, in his general advice that he gave around the middle of 1412H. Then the likes of Safar al-Hawali, Salman al-Awdah, Muhammad al-Qahtanee and others, interpreted this advice specifically upon the Shaykhs of Madinah. Then Shaykh Ibn Baaz rendered them liars and alluded to those who twisted his advice and lied upon him as “Du'aat of Baatil”. He said on 28/7/1412H, **“And our Brothers, the well known Scholars in Madeenah, we do not have a doubt about them. They are possessors of a sound aqeedah and they are from Ahl us-Sunnah wal-Jamaa'ah, such as Shaykh Muhammad Amaan bin Alee, Shaykh Rabee' bin Haadee, Shaykh Saalih bin Sa'd as-Suhaimee, Shaykh Faalih bin Naafi', Shaykh Muhammad bin Haadee [al-Madkhalee] - all of them are known to us to have Istiqamah, knowledge and sound aqeedah.** We ask increase in every good for them from Allaah and success in what pleases Him. **However the callers of falsehood (du'aat ul-baatil) and the people who hunt (others) in murky waters, they are the ones who cause confusion amongst the people and who speak in these matters and they say: ‘The intent was this and that’, and this is not good.** It is necessary to take the words in their best possible light. And the intent [behind the advice] was co-operation upon birr and taqwaa, and to purify the hearts and to warn against backbiting that causes rancour and enmity. (The Tape: Explanation of Shaykh Bin Baaz of his Statement, refer to al-Qutbiyyah p.151-152, 2nd edition).

group gave birth to many of the lies that are heard today about the Major Scholars, that they do not know the current affairs, they are controlled, paid workers, pawns, they don't speak out and the likes. This second group, however, would often draw upon the words of the Major Scholars in certain doctrinal and knowledge-based issues, only when it suited their agenda, but practically speaking they were upon the Ikhwaanee manhaj brought to them by Safar and Salmaan.

What you see today is that Safar and Salmaan have lost a fair share of their followers to a more extreme faction amongst the Qutbiyyah, who are represented by the likes of Naasir al-Fahd, Abu Muhammad al-Maqdisee, Sulaymaan al-'Ulwaan and Hamood bin 'Uqlaa ash-Shu'aybee and others. In Saudi Arabia there are to be found those amongst the Qutbiyyah who make takfeer of Safar and Salmaan. And the likes of Nasir al-Fahd and his followers refute them. This is because many of their previous followers hold that they have been treacherous to the da'wah (i.e. the da'wah that they used to be upon previously) and have withdrawn from it. In the circles where the Qutbi doctrines resound, abandoning the elite few (who in Qutb's original discourse are the "true believers" whereas everyone else is in Jaahiliyyah), is tantamount to disbelief. And this is what has occurred with many of the more extreme Qutbists holding Safar and Salman to be guilty of treachery to the da'wah (i.e. their Qutbi da'wah). The Qutbiyyah in Saudi Arabia, and by extension in other places, are of two types – the more mellow Safar and Salman faction (who nevertheless still have the ideas of the Khawaarij with them, and Kharijite sentiments that often play out during times of fitnah), and who are enthralled by their so-called knowledge of current affairs, and civilisation and the likes⁴, and the more aggressively takfeeree-khaarjee faction represented by the other names listed above. These two factions share with each other in many respects, and they have points of departure in some respects.

Safar al-Hawaali was also the one, who under the guidance and direction of Mohammad Qutb, the brother of Sayyid Qutb, unleashed the accusation of Irjaa' against Ahl us-Sunnah by way of his PhD Thesis (more on this below). This, in the later 90s would be taken up by the more extreme faction amongst the Qutbiyyah, and developed further in order to cause doubts and confusion about the aqeedah of Imaam al-Albaanee. Subsequently, in more recent years, it became clear that Safar al-Hawaali was the most ignorant of people with respect to the affairs of Imaan and Irjaa' and also traversed upon the bid'ah of the Qadariyyah in his adoption of the methodologies of Sayyid Qutb, and that he was also, along with Salman al-Awdah and others from the Qutbiyyah, amongst the flag-bearers of Irjaa' in the contemporary times – Irjaa' towards the Innovators, by claiming (by way of their positions towards the Innovators and their actions and their walaa and baraa') that innovations, in the presence of Imaan, do no harm, and that a person, alongside innovations and sins, and even statements of kufr and apostasy (such as what was found in Sayyid Qutb), can be a Shaheed unconditionally and an Imaam of Guidance, and can be placed on a par of the greatest of the Shaykhs of Islaam who have passed before us.

⁴ In reality, they are the most ignorant of people, who are deceived with their own souls. If Allaah wills, an illustration of this may be the subject of future papers.

Towards the end of the 1990s, the realities of these Qutbiyyeen became clear, following Imaam al-Albaani's declaration that this sect (that of Safar al-Hawaali) are the "Khawaarij of the Era", this was after he read the book of Safar al-Hawaali, "Dhaahirat ul-Irjaa Fee Fikr al-Islaamee". The Major scholars refuted the bid'ah of Tawheed al-Haakimiyyah that al-Hawaali was preaching (in light of the doctrines of Sayyid Qutb), and explained that this is the way of the ignorants of the twentieth century who oppose the Salaf (as was said by Shaykh Salih al-Fawzaan), and that this the saying of an Innovator who knows nothing of the affairs of deen and aqeedah (as was said by Shaykh Ibn Uthaymeen). Then in the year 2000CE, Shaykh Ibn Uthaymeen warned from their cassettes, and explained that the difference between those who speak of the takfir of the rulers using the issue of ruling by other than what Allaah has revealed, is a difference in aqeedah, and that such people have the Khawaarij as their predecessors, and he advised against the cassettes of these revolutionary ideologists. Shaykh Salih al-Fawzaan, more recently, also explained the generalised takfeer that is found in the statements of Salmaan al-Awdah (who merely echoed the doctrines of Sayyid Qutb), and Shaykh Zaid al-Madkhalee in his book called "al-Irhaab" (Terrorism), made an open request to all book publishers and bookstore to ban and abolish the books of the Harakiyyeen, including the books of Qutb, Mawdudi, Suroor, Safar and Salman and others, and Shaykh Saalih al-Fawzaan wrote an introduction to this book, indicating that he agrees with everything in it, and he explicitly mentioned that he read the appendix also, in which Shaykh Zaid al-Madkhalee makes this request.

However, the followers of this group amongst Ahl ul-Ahwaa, do not cease to bring the statements from the scholars during the period of the early 1990s when this fitnah opened up and the scholars at that time, due to lack of the clarity that has now emerged, made generalised statements of advice indicating that people should not speak about each other and be gentle and mild and so on. However, these statements were in their context at that time, when the truth about the neo-Qutbiyyah was not readily apparent in general, except to the Shaykhs of Madinah. However, now the matter is open and well-known and famous, and thus these people who use those old statements of the Scholars, which are contextually linked to the time in which they were made are used by the Harakiyyeen, and the Juhhaal and also the deceivers in order to defend the Qutbiyyah and the great misguidance they unleashed upon the Ummah.

In current times, there only remain the stirred up, ignorant youth who have any attachments to the mellow faction of the Qutbiyyah – and who continue to make excuses for them, claiming that they merely made ijtihaad and erred, and are to be excused. Five years imprisonment was not a punishment for a mere mistaken ijtihaad, it was for actually preaching the madhhab of the Khawaarij and inciting takfeer and rebellion. Recently, more of the followers of Safar and Salmaan became disillusioned with some of Safar al-Hawali's letters to George Bush which has some observations to be made upon it, and also their signing the declaration "How can we co-exist", which was a response to non-Muslim academics and intellectuals speaking on current affairs, in light of the events of 11th September 2002.

What made it difficult for these individuals to repent was their followers. The number of ignorant followers they amassed, makes it difficult for them to repent, for if they repented, this following would be lost, and seeing that some of the more extreme faction of the Qutbiyyah actually speak with takfeer of Safar and Salmaan due to their treachery in abandoning the course of da'wah they had been upon (prior to their imprisonment), then if they repented, it would push the more mellow elements amongst the Qutbiyyah towards the more extreme factions. The more extreme factions tend to be more vocal in speaking with takfeer of the rulers and also strongly implying takfeer of the scholars (of Saudi Arabia specifically) – something that is not done, at least openly, by the mellow faction.

In short, these few individual served as nothing but puppets for the Ikhwaani Masters, and they managed to achieve some of what their Ikhwaani Masters desired, splitting of Ahl us-Sunnah, spreading aspects of the doctrines of Sayyid Qutb and Hassan al-Bannaa amongst them, and polarising them against the governments and authorities, and specifically Saudi Arabia (which is the focus of the hatred of all of the Innovators, Disbelievers and Pagans of the earth), making them focus their attention upon them and many other bitter results. At the end of all of that they have achieved nothing in terms of da'wah, and produced a generation of youth who are enthralled by current affairs, but who have absolutely no criterion with respect to the methodologies of the Salaf, such that they proceed upon that in which there is safety, guidance, deliverance and true rectification. These Ikhwaanee stooges undermined the connection of the youth with the Major Scholars, and instead entered them into their destructive ideologies, with fools and ignorants as leaders and guides.

5.1.03 Concerning Ihyaa at-Turaath

Ihyaa at-Turaath is an organisation in Kuwait, which was presided over by Abdur-Rahmaan Abdul-Khaaliq, (originally from Egypt). Although Abdur-Rahmaan Abdul-Khaaliq was initially vociferous against the Ikhwaan, later on, he would succumb to their methodologies. Abdur-Rahmaan Abdul-Khaaliq became famous for his calls to political and democratic involvement as methodologies of reform, his accommodation of the innovated groups and sects (such as Ikhwan, Tabligh and Hizb ut-Tahreer) with the claim that the multiplicity of groups provides healthy competition amongst the Muslims and hence more da'wah can be done, his livid attacks against the Scholars of the Sunnah, especially those of Saudi Arabia and his former teacher Shaykh ash-Shanqeetee. He was refuted extensively in these affairs by numerous scholars, including Shaykh Ibn Baaz, Shaykh al-Albaani, Shaykh Rabee' bin Haadee, and Shaykh Muqbil. The latter declaring him to be an Innovator. The organisation Ihyaa at-Turaath, was actually used as the vehicle to spread this Ikhwaanee thought amongst the Salafees, and both the Q and B Strains were propagated. In addition to that, the great wealth amassed by Ihyaa at-Turaath was used to split and divide the Salafees in every place, and to polarise them, such that those who cooperated with Ihyaa at-Turaath were subsequently made susceptible to the foreign methodologies that were being spread, and those who did not cooperate with them being marginalized and demonised, and their da'wah destroyed, due to the prominence given to the hizbee form of da'wah of those who cooperated with them, due to the wealth and assistance given to them.

The problem here was that a group of Salafees in one place became divided because one faction saw the immediate benefits of working with Ihyaat-Turaath and receiving financial and other support from them. This was when Ihyaat-Turaath came to them and dangled and jingled the dinaars and the dirhams. Thus, they saw that this was a fruitful thing and that the da'wah could be strengthened and more widespread by this aid and assistance. And the other faction from this group saw that there were conditions and modes of operation that were not healthy and contained hizbiyyah or would lead to it, so they were averse to the idea of cooperation and accepting financial assistance. This, then naturally led the Salafees in each place to become divided along these lines.

This is what happened in many places including Sudan, Saudi, Kuwait, the Far East, in Yemen and elsewhere. Ihyaat-Turaath brought great fitnah amongst Ahl us-Sunnah and divided them. Just like other fitnahs, those of Safar and Salmaan, Adnaan Ar'oor, al-Maghraawee, Abul-Hasan al-Ma'ribee. All of these fitnahs played a great role in dividing Ahl us-Sunnah – and all of this came from the direction of al-Ikhwaan, since Ihyaat-Turaath, by way of Abdur-Rahmaan Abdul-Khaaliq, was merely a carrier of the virulent doctrines of al-Ikhwaan. It was through the vehicle of this organisation that qutbiitudes and bannaawitudes were brought into the innermost ranks of the Salafees (this was in addition to the other figureheads in Saudi Arabia who were responsible for this as well, by way of their activist da'wah, after the Gulf War).

As for Abdur-Rahmaan Abdul-Khaaliq, then he confused and bewildered many people (he, along with Safar al-Hawaali, was amongst the “heroes” of Ali at-Timimi and others from the Qutbiyyah in the West), and these people in the West became enthralled by him, when he began to propound his Ikhwaanee doctrines behind the garb of Salafiyyah. In addition, when the Ikhwaanee manhaj of Abdur-Rahmaan Abdul-Khaaliq became clear, many people left him and left his Jam'iyyah of Ihyaat-Turaath. This created a lot of confusion amongst the Kuwaitee youth and many problems ensued and lot of turmoil was created, concerning the affairs that Abdur-Rahmaan Abdul-Khaaliq had delved in.⁵

⁵ Shaykh Muhammad al-Madkhalee was questioned [by Abu Talhah Daawood Burbank]: “Some of our brothers acknowledge that Jam'iyyah Ihyaat-Turaath has mistakes and Abdur-Rahmaan Abdul-Khaaliq has mistakes and they say that in our situation what shall we do [i.e. how shall we deal with them]? Do we co-operate with them.. Do we abandon them, shall we occupy ourselves with the da'wah or shall we... because we have heard the warning from some of the 'Ulamaa or from some of the students of knowledge but we have not heard of our position - what is our position towards them?”

Shaykh Muhammad al-Madkhalee replied: “All praise is due to Allaah. **Our position with them is that we separate ourselves from them until they return to the correct way. There is nothing in between that. Because if we say that we will co-operate with them - they will corrupt [us] but we will not reform [them].** This is because they use the people and the weak amongst the people, they take them with their wealth - and whoever's deen is weak - this is the one who will be recruited with [their] wealth. And whoever's understanding is little and whose knowledge is weak, they deceive him. So we do not meet with them until they return. And do we have any materialistic problems with them? I myself have not seen Abdur-Rahmaan Abdul-Khaaliq to this day - [in fact] the first time I saw him was in the lecture by which the face of every Muslim would be blackened - the one in which he made permissible to make an alliance with the Secularists. And the Jam'iyyah - Jam'iyyah Ihyaat-Turaath distributed a book boasting therein that its Shaykh, Abdur-Rahmaan Abdul-Khaaliq, that he recanted from the mistakes for which Shaykh

Some of the sayings of the Scholars concerning Abdur-Rahmaan Abdul-Kaaliq:

- a) Shaykh al-Albaanee said his manhaj is Ikhwaanee
- b) Shaykh Saalih al-Fawzaan explained that he is a jealous man, and that his likes who speak about the scholars should be fought against
- c) Shaykh Saalih bin Ghusoon said that he is a khabeeth, faajir, mareedh (vile, sinning, diseased person)
- d) And many of the scholars including Shaykh Ibn Baz, Shaykh al-Fawzaan, Shaykh Ibn Uthaymeen all refuted some of his false principles and false claims, in relation to Tawheed al-Haakimiyyah, his permitting of multiple Jamaa'aat and other affairs, all of which is found recorded on cassette
- e) Shaykh Muqbil bin Haadee declared him an Innovator for innovating democracy into the religion of our Lord
- f) And Shaykh Rabee' bin Haadee has extensive refutations against him, refuting his Ikhwaanee manhaj and his permitting splitting amongst the Muslims in the name of multiple Jamaa'aat

One may refer to the excellent book, "Al-Ulamaa Yatawallawna Tafneed ad-Da'aawee as-Siyaasiyyah al-Munharifah Li 'Abdur-Rahmaan Abdul-Khaaliq" compiled by Abu Ahmad as-Salafee, for all the statements of the Scholars and their refutations upon this deviant. And the sayings of the Scholars concerning this Jam'iyyah are also well known, those of Shaykh Muqbil, Shaykh Ubayd al-Jaabiree, Shaykh Rabee', Shaykh Muhammad al-Madkhalee and also the Mashaayikh in Kuwait, amongst them Shaykh al-Anjaree, and Shaykh Ahmad as-Subay'ee and others who know the realities of this Jam'iyyah and they hold it to be a Jam'iyyah of Hizbiyyah, of innovation and misguidance.

5.1.04 Ali Timimi's "Advice to the Salafees of the UK"

This was a two-cassette lecture he did in Leyton, London in early 1995. **In reality it should have been called Ali Timimi's "Ikhwani Advice to the Salafis of the UK"**. This is because what he was actually attempting was to push the B-Strain ideas of Abdur-Rahmaan Abdul-Khaaliq (Bannaawitude) and the Q-Strain ideas of Mohammad Qutb and Safar al-Hawali (Qutbitude) into the minds of the youth.

The actual Kuwaiti Declaration he was reading from was written by 33 people, most of whom were unknown⁶. They had written this declaration in light of what was taking

Abdul-Azeez Bin Baaz criticised him for - so does this Jam'iyyah now - after it has acknowledged that the Shaykh of its Shaykh, and that these mistakes - he returned to them - prepared to reject and denounce Abdur-Rahmaan as he made clear in his lectures in 'Diwaanayat al-Misbaah' where he made it permissible to unite with various secularist groups in Turkey. Why do they not declare themselves free and innocent of this? It is not for anything except that they [that is the Jam'iyyah Ihya' at-Turaath] are upon this [same] path... **And verily the thought that the Jam'iyyah is upon is the [very] thought of Abdur-Rahmaan Abdul-Khaaliq.**" (Cassette Recorded in 1997).

⁶ Despite attempts by some of the brothers to get Ali Timimi to provide a list of these names and for him to send written original copies of this declaration, he did not meet this request, even after many months.

place during that time. However, they wrote from the perspective of Abdur-Rahmaan Abdul-Khaaliq's manhaj, meaning in support of Ihyaat-Turaath. Basically it was an apologetic paper, aimed at defending the Ikhwaani manhaj Abdur-Rahmaan Abdul-Khaaliq was promoting.

This declaration was written as a result of the splits that occurred within Ihyaat-Turaath. Basically, Abdur-Rahmaan Abdul-Khaaliq's Ikhwaani manhaj became clear to many of those who worked for Ihyaat-Turaath and so they abandoned it and left it⁷. This caused much controversy and splitting amongst the Kuwaiti youth. Those who were actually with Abdur-Rahmaan Abdul-Khaaliq and Ihyaat-Turaath wrote this declaration as an apologetic work, and they used very general words. Then they took it to Shaykh Ibn Baaz, who naturally, with its very general wording, found no fault with it. However, Abdur-Rahmaan Abdul-Khaaliq was actually upon the Ikhwaani manhaj, that of Sayyid Qutb and Hassan al-Banna, and he was calling for cooperation with the Innovators and the astray groups, and he was calling for an exaggerated form of Fiqh ul-Waaqi', and he also had with him Takfeer and Haakimiyyah and other affairs. But this declaration with its general wording, did not go into tafseel (detail), such that it would include the real and actual ideas being propagated by way of Ihyaat-Turaath and Abdur-Rahmaan Abdul-Khaaliq.

The topics covered in that declaration were put in such a general wording, that no two people would actually have disputed the contents. Issues raised included the importance of ruling by what Allaah has revealed, the importance of the Ummah knowing the plots of its enemies, the importance of the Ummah working together and co-operating and so on. These were some of the themes that were discussed in this declaration. However, they were raised in such a general way, and with such a general wording, that no one would really object to it. This allowed anyone to come along and then interpret, and specify it, and explain it and add elements of the Q-Strain and B-Strain Ikhwaanee thought to it, which is exactly what Ali Timimi did.

He spoke of "Tawheed al-Haakimiyyah" and gave the false impression that the Kuwaiti Declaration actually contained an affirmation of that as an independent category, also falsely portraying that Shaykh Ibn Baaz corroborated that, when nothing of the sort was to be found therein. And also falsely portraying and giving the impression that Shaykh Muhammad bin Ibraaheem and Shaykh ash-Shanqeetee both affirm this Tawheed al-Haakimiyyah. In fact, he even lied upon those 33 authors, by claiming that they spoke of "Tawheed al-Haakimiyyah", when in reality, they did no such thing, and they did not even mention "Tawheed ul-Haakimiyyah".⁸

⁷ Note that Shaykh Ibn Baaz (rahimahullaah) openly called for Abdur-Rahmaan Abdul-Khaaliq to repent and recant from his baatil, and many others from the scholars refuted him and exposed his evil. Refer to the excellent book "Tafneed ad-Da'aawee as-Siyaasiyyah al-Munharifah Li-'Abdur-Rahmaan 'Abdul-Khaaliq", which brings together the refutations of the people of knowledge of his ideas, including Shaykhs Ibn Baaz, Shaykh Ibn Uthaymeen and Shaykh al-Albaani and many others.

⁸ Since the time that the clarifications and refutation of the Major Scholars came concerning the fourth category of "Tawheed al-Haakimiyyah", Ali Timimi then diplomatically began to teach only "two types" of Tawheed.

Likewise, he spoke of ta'aawun (cooperation) in such a general way (based upon that declaration), giving the impression that we can cooperate with other Islamic groups and organisations (irrespective of what they are upon). Whereas we find that this matter has detail to it, which is that we only cooperate with others as long as they are upon the Salafee manhaj, and there are numerous verdicts from the Permanent Committee in this regard. And it was not surprising that at the same time Abu Muntasir was spreading a lot of the outdated verdicts of the Scholars of Saudi Arabia concerning the likes of Ikhwaan and Tableegh, those that dated back to the 80s, or the beginnings of the 90s when the realities of these groups were not actually known to the Scholars. In reality, the actual manhaj of Abdur-Rahmaan Abdul-Khaaliq was ta'aawun with the groups of innovation such as Tableegh, Ikhwaan and Hizb ut-Tahreer and others, and this is what was really intended by this "ta'aawun" that was stated in generalised terms.

Likewise, the issue of Current Affairs, he did the same thing, trying to portray that people like himself and the youth in general, in the West should get involved in current affairs and politics, when in reality, the scholars explain that this is only for the most senior scholars, who are skilled and qualified, and that it is not correct to involve the general people in to the politics (and especially in the West). So the generality and vagueness of wording in that declaration, allowed anyone to come along and to interpret it however he wanted to.

The same applies to the various other issues that were raised, and to the listeners, it was as if the tafseel (detail, explanation) being given by Ali Timimi in his speech, to the generalised wording in that declarations (but which was not actually in the written document) was part of what was included in the document and hence part of what was agreed to by Shaykh Ibn Baaz.

Basically, anyone can write generalised words and then take them to a scholar, and say this is what we believe, this is our manhaj, and then the scholar will say that this is correct and absolutely right. So for example, if a person writes that it is obligatory to respect and love the Messenger (sallallaahu alaihi wasallam), and then he quotes all the verses and ahaadeeth in this regard, and the sayings of the scholars on this subject, and then he takes it to a Scholar, and the Scholar will write in favour of it, and commend it. Then it is possible that the person, who originally wrote it, might have Soofee tendencies, but he wanted to hide that by writing in such a general way, and with general words. Then when he has got his praise and commendation for what he has written from a Scholar, then he can come back and he can start justifying some of the innovations that are based upon an exaggerated understanding of the subject of loving Allaahs' Messenger (sallallaahu alaihi wasallam), by explaining what he has written and by arguing that "so and so Scholar has praised and commended it".

Read these words of Shaykh 'Abdul-Azeez al-Bur'ae very carefully, as he exposes Abul-Hasan al-Misree for the very same thing. Abul-Hasan al-Misree wrote a book called "as-Siraaj al-Wahhaaj Fee Bayaan il-Minhaaj", and in this book, he include many generalised statements, or open ended statements, which in and of themselves,

contained a general truth that no one would disagree with. However, it is possible for a person to subsequently interpret them in his own way. Al-Bura'ee says, in his article "Bidaayat ul-Inhiraaf (the Beginnings of Deviation)", "And the answer to that (i.e. to the argument of the followers of Abul-Hasan al-Misree, who argue that numerous scholars wrote introductions to this book of Abul-Hasan) is: That it is possible for any person to come with certain speech whose apparent meaning does not contradict the foundations of Ahl us-Sunnah, and then he can interpret it however he wills. Do you not see that the various factions of misguidance, all of them, seek their evidence from the Book and the Sunnah, and they interpret it in accordance with to their desired intent. And likewise Abul-Hasan, he spoke with speech whose apparent meaning the people of knowledge agreed with. Then he explains (this speech) however he wills, whenever he wills. So for example, in one of his points he says, "It is permissible to cooperate with any Muslim with the condition that you do not harm the da'wah in any situation or any eventual outcome". So if you were to see him (Abul-Hasan) tomorrow, with his hand (of cooperation) with al-Ikhwaan al-Muslimeen, and then you showed rejection against him for doing that, he would have sought evidence against you by way of this principle (of cooperation), claiming that the Shaykhs have affirmed this principle of his, while the Scholars do not actually intend this [form of cooperation] (i.e. the way he has intended and implemented it). And the same applies to other principles". ("Bidaayat ul-Inhiraaf" written by al-Bura'ee)

And this was the true nature of that Kuwaiti Declaration. Ali Timimi was actually upon the manhaj of Safar al-Hawaali, Sayyid Qutb, Mohammad Qutb, Mawdudi, Abdur-Rahmaan Abdul-Khaaliq, and he was infested by the Q and B Strains of Ikhwaani thought, and then he tried to push that manhaj upon the Salafees of the UK, by his interpretation of that Kuwaiti Declaration, which in and of itself, with its general wording, was fine. However, in his very melodramatic and theatrically rehearsed explanation of it, he was actually pushing the manhaj of Abdur-Rahmaan Abdul-Khaaliq, that of Ihyaat-Turaath and of Mohammad Qutb and his students (Safar al-Hawaali, Salman al-Awdah and others).

Many people, who were not aware of what had happened and the historical background to this fitnah, became confused and became enticed by the deception of Alee Timimee. And they remained in this state, except a small number amongst them, who in later times would come to see the falsehood of these people, after many of the clarifications came from the Major scholars on these issues such as Tawheed al-Haakimiyyah, the works of Sayyid Qutb, the reality of Abdur-Rahmaan Abdul-Khaaliq, his revilements upon the Scholars, issues of co-operation with the Innovators, the issues concerning Fiqh ul-Waaqi' and so on.

5.1.05 Suhayb Hasan

During the time of the absence of any real knowledge of the methodologies of the Salaf, the people who began to ascribe to the way of the Salaf and were in one way or another attached to the JIMAS conglomeration of the early 80s gained trust in, and attachment to Dr. Suhayb Hasan of London. This was in the late 80s onwards through until the mid 90s. It would not become openly apparent until around 1996 that Suhayb Hasan was implementing the Ikhwaani manhaj in his da'wah, and would also issue

verdicts in issues opposing the rulings of the Book and the Sunnah and opposing the verdicts of the major scholars. Dr. Hasan considered himself an independent scholar in his own right, and in reality, did not connect the youth to the Major Scholars in the proper sense of the word, and held himself to be an independent authority and referent point.

In understanding the affair with Suhayb Hasan two issues arose more or less at the same time, one of which was related to him revealing his true manhaj, and the second of which related to a judgement that he passed concerning a private familial affair of a particular brother, which was unjust, incorrect, and involved absence of adherence to the manners of the people of knowledge in deducing rulings. And looking at both these affairs will help to clarify matters.

As for the first, then his collaboration with the Ikhwaan and sitting on their platforms was actually known prior to the mid-90s, however, the matter became more clear when during the OASIS conference in 1996 held in Birmingham, he hid and concealed questions pertaining to al-Ikhwaan al-Muslimeen during a question and answer session with Shaykh Muhammad al-'Anjaree and Shaykh Muhammad al-Madkhalee also present on the stage. Shaykh Muhammad al-'Anjaree can read English, and sat besides him, understood what he was doing. In addition to that Suhayb Hasan would also invite Dr. Darsh, a known Ash'aree to teach in his masjid, and as for his cooperation and sitting on the platforms of al-Ikhwaan along with those known for deviation, and his being invited frequently by Ikhwaanee organisations, then this is a matter well known.

He also gave many erroneous verdicts, and he was taken as reference point for fatwaa. Many people up and down the country lodged numerous complaints about the rulings that emanated from him. Amongst the verdicts that he has issued were, permitting a brother in London to shave his beard for the sake of employment, permitting usurious mortgages, encouraging Muslims to participate in demonstrations, encouraging Muslims to vote for the Labour party, encouraging Muslims to take up occupations in the fields of law, permitting women to travel alone, permitting jury service and others.

Even more calamitous, is his membership to the European Council for Fatwa and Research, a council for which a person has to apply to become a member and also provide three recommendations from other "scholars". Those on this council are Yusuf al-Qaradawi, the Mu'tazilee Innovator. Abdullaah Yusuf al-Judai' the Ikhwaanee from Leeds. And then a whole host of Ikhwaanees from across the European countries, and out of list of over 30 members two are from Saudi Arabia, are both unknown as people of knowledge⁹, and most probably are Ikhwaanees, considering that from the list of over 30 members not a single one of them is a known clear Salafee person of knowledge.

⁹ Taken from the "First Collection of Fatwas" of European Council For Research and Fatwaa, published in 1999CE.

Thus it is clear that this man's gatherings are those of the Ikhwaan, and he is Ikhwaanee in his manhaj, and he is an Ikhwaanee in orientation, outlook and perception, and he leans towards them heavily, and this became clear to the Salafees after 1995.¹⁰ And the vast majority of people are actually aware of this, the only problem being that due to previous attachments in the days of ignorance of the Salafee manhaj, and lack of knowledge of the methodologies of the Salaf, many people found it hard to disassociate from him.

As for the second matter, then it is the games and treachery played by Dr. Hasan in the ruling pertaining to the custody of the children of Abu Sufyaan Abdul-Kareem, and by

¹⁰ Shaykh Muhammad al-Madkhalee said regarding him (in a cassette recording) - after saying that the issue of his attacks and slanders against the scholars - that it is between Shaykh Suhaib and Allaah:

"Then what we have seen and have noticed from Shaykh Suhaib is that he is sympathetic and affectionate towards Ikhwaan ul-Muslimeen - he wants that he should deny that - a matter that we saw ourselves. In the summer that has past when I came to you and took part in the conferences which you held here in Birmingham. Some [written] questions came forward which were asking about the jamaa'ah of Ikhwaan and other jamaa'ahs of hizbiyyah and these questions would be passed on to Shaykh Suhaib and he would conceal and hide them - he did not desire to read them to me - and they were directed to me, asking about Ikhwaan ul-Muslimeen and about specific individuals and jamaa'at. And if it was not for the Brother al-Anjaree - whom Allaah Azzawajall had placed there - and he was next to us and he knows the English language well - I would not have known that because the questions were written in the English language. And Shaykh Suhaib was disturbed that he should read them out because the Brother al-Anjaree requested that from him - or he himself informed me, that Shaykh Suhaib is doing that - so Shaykh Suhaib was disturbed and unsettled that he should read them - reluctant and displeased that he should read them. This is the first thing. As for the second then Shaykh Suhaib - from what has reached us - it has not reached us in such and such a way - but rather it has reached is in written form - something acknowledged officially, and if these words are a lie against him then let him [Shaykh Suhaib] publicise his freedom from it. So in Britain a conference was held in the month of Sha'baan from the 11th to the 13th in the year 1417 from Saturday to Monday - by the Muslim Students Society (MSS) of the United Kingdom and Eire. And it was the 35th conference - and this is a pure and unadulterated Ikhwaani conference - and the one who knows the nature of this jam'iyyah knows this. And Suhaib Hasan was invited to it and his name is amongst the names of those who were present in this gathering. And this sheet of paper [poster] is a means of publicity for it which has been distributed and listen to those who have been invited to this conference: Faisal Mawlawi, Raashid al-Ghanouchi, Saleem al-Husaneer or al-Husnee, Isaam al-Basheer, Ibraaheem as-Sanoussi, Fahmi Huwaidi - and the Ikhwaan suspect Fahmi Huwaidi of being a secularist! So how can they unite with him let alone that Shaykh Suhaib enters [the conference] thinking that he is a Salafi - Kamaal al-Hilbaawi, Munir Ahmad, Hasan Yoosuf, Hasan Huwaidi, Ahmad ash-Shaykh, Suhaib Hasan, Ahmad Mansoor, Usaamah at-Takreeti and others. And all of them are doctors as there is a prefix before each of their names so they indicate: The Ustaadh and Doctor Saleem al-Husaneer, or al-Husnee, Doctor Issaam al-Basheer, Doctor Ibraaheem as-Sanoussi, Ustaadh Fahmi Huwaidi, Doctor Kamal al-Hilbawi, Doctor Munir Ahmad, Ustaadh Hasan Yoosuf, Doctor Hasan Huwaidi, Shaykh Ahmad ash-Shaykh from Somalia, Shaykh Suhaib Hasan, the Ustaadh and Doctor Ahmad Mansoor, Usaamah al-Takreeti and others. So they are a group of people from Ikhwaan ul-Muslimeen. Rather there are some amongst them whom the Ikhwaan ul-Muslimeen consider to be amongst their enemies such as Fahmi Huwaidi. So how can this man [Suhaib Hasan] come together with them. Then it reached me that he did not attend because he became ill or went to the hospital. I say that it is binding upon him - as he has been gathered in the ranks of those and it is not possible that his name is mentioned [in the list of the those who have been invited] except with [his] pleasure. And if this had been written [without his consent] then it is necessary for him to bring out and to publicise his freedom and innocence from this gathering and from taking part in this gathering..." End of his words.

which he brought about great oppression, and harm. The essence of the matter is that he issued a **fatwaa** in the matter, then later realising that the fatwaa was baseless and erroneous, he was advised by Majdi Warda to change it into a “qadaa”. The difference between the two is that a “fatwaa” (legal verdict) can be rejected by other evidences from the Book and the Sunnah, since it is a matter of the stronger evidence. As for a “qadaa” (judgement, settlement in a dispute brought to a qaadee, judge), then once both sides have given their side of the story to the judge, and he decides, then it is not permissible for the two parties to refer to anyone else, since the matter is concluded. So this political move was first played in order to save Dr. Hasan’s reputation. Abu Sufyaan had stronger and more correct fatwas, which were closer to the Sharee’ah evidences, from other scholars, during his visit to Saudi Arabia, from which he had returned.

On his return, games continued to be played, and numerous lies made in order to cover up Dr. Hasan, and great treachery was uncovered in the formulation of the fatwaa of Dr. Hasan with misquotes, misrepresentations from the likes of al-Mughnee of Ibn Qudaamah and others. This matter naturally escalated, since the treachery and dishonesty of this man had been uncovered and now it became cat and mouse games for Dr. Hasan, trying to use his status, and acceptance amongst the community, to try to demonise Abu Sufyaan, without having any care or concern for the welfare and deen of the children of Abu Sufyaan whose custody was at the centre of all of this. This saga continued, and due to the standing and public image of Dr. Hasan as a respectable person, Abu Sufyaan was played out to be the villain – involving great oppression, lies and injustice.

Unfortunately, to many of the onlookers, it was a matter of Abu Sufyaan wronging Dr. Hasan and disrespecting him, whereas in reality, it was a matter of Dr. Hasan giving erroneous verdicts, playing with the Deen of Allaah, and playing with the welfare of children, and trying to save his own face after his opposition to the truth in his fatwaa was made clear. Naturally, this was an emotive affair, and tensions would be raised and sometimes these tensions unfortunately, played out in public¹¹. But as far as Abu Sufyaan was concerned, and as he continues to emphasise, the issue for him was not personal and was not merely related to his interaction with Dr. Hasan and referring to him in the matter of the custody of his children. To him it was a case of manhaj and it was related to the deen of Allaah, for how can a man like this, who does not base his verdicts upon the verdicts of those who are greater than him in knowledge, let alone

¹¹ And it was the likes of these matters that were often used by those in London who had a strong attachment to Suhayb Hasan, in order to support him and defend him and to attack the brother, Abu Sufyaan – whilst they were ignorant of the true background and context of what had happened. As time passed by, the true reason for the outbreak of this problem was forgotten and the only thing that was circulated amongst the people was these tensions that played out in public. So the knowledge of what really happened did not actually reach many people, and this naturally affected the way they looked at this situation. Suhayb Hasan has a history of opposing the verdicts of the Major scholars in many issues, and in this particular matter, Abu Sufyaan challenged the fatwaa of Suhayb Hasan, and did not relent until the truth was made clear. In the process, many realities about Suhayb Hasan’s other verdicts relating to personal affairs of other people were also revealed, as was his opposition to the verdicts of the Major Scholars of the Ummah in many other issues.

not basing them upon the Book, the Sunnah, how can such a one be held to be a Scholar. Dr. Hasan has done similar harm to other people across the country with his haphazard fatwaas, which came to light years after. Alongside this was his Ikhwaanee manhaj, and his being in the company of Ahl ul-Ahwaa all the time, and his futile defence of Ihyaa at-Turaath and Abdur-Rahmaan Abdul-Khaaliq, and also his speech against the Salafees and some of their scholars. These were the actual issues that determined Abu Sufyaan's position towards Suhayb Hasan, in addition to the treachery of Suhayb Hasan in the affairs pertaining to the custody of his children.

The merging of these two events at more or less the same time (i.e. the manifestation of Suhayb Hasan's Ikhwaanee manhaj and oppositions to the Scholars, and also the issue that broke out concerning Abu Sufyaan and the custody of his children) caused many unaware brothers and sisters in the London area, and elsewhere, to become confused and misguided, and it clouded their perceptions, and did not allow them to see the broader, wider affairs of the da'wah and the issues pertaining to the methodologies of the Salaf with clear vision, or with any great insight. It is for this reason that you find today, that many of those who ascribed themselves to the Salafee da'wah in London in those times, and who had some form of affiliation to Suhayb Hasan are today, quite far from the Salafee manhaj in knowledge, understanding and action – save those whom Allaah has guided. And the progress of these brothers and sisters became stunted, because their whole perception of the da'wah was influenced, modified and affected by the farce of Dr. Suhayb Hasan. So wherever he subsequently went (in terms of his da'wah and manhaj), then many of those who were deceived by him, also went with him in that same orientation and outlook. This is why you will hardly find a person who is a supporter or defender of Suhayb Hasan, or who erroneously believes that he was oppressed, except that you will also find with him or her confusion in the affairs of da'wah and manhaj and in al-walaa and al-baraa. Rather, you find with many of them, hatred for Shaykh Rabee' and Shaykh Ubayd and Shaykh Faalih and others who have been instrumental in clarifying the Salafee manhaj, and some of these people are very scheming, deceptive hypocritical, in that they seek out opportunities to turn unsuspecting ignorant people away from the Salafee scholars, whilst outwardly pretending to be ignorant of all these issues, and claiming that they do not want to get involved, and it is a fitnah and so on¹².

¹² And amongst the examples of this category of people is one in Middlesbrough, whose history of claiming ignorance of the fitnah of Surooriyah, Turaathiyyah and Qutbiyyah is well known to those who have interacted with him and tried to advise him. Outwardly he portrays ignorance, yet secretly, he finds unsuspecting brothers and fills them with poison concerning the Shaykhs of the Salafee da'wah, such as Shaykh Rabee' and Shaykh Faalih and Shaykh Ubayd, and spreads lies and disinformation about them. And he even presents these issues secretly, to the common people, who are not even upon the Salafee da'wah, whereas to those who are clearly and openly Salafee, he shows an altogether different face. And the likes of these individuals are many and widespread and we caution the Salafees from their likes, for they are like scorpions who just wait for their opportunity. Seeing that this particular individual's connections are to the likes of Yasir Qadhi, al-Hidaayah Publishing and Distribution, Suhayb Hasan, and his company whilst he was in Madinah was with those known for takfeer and for Surooriyyah, then it is not too surprising that this type of behaviour should arise from him.

5.1.06 The Abu 'Aaliyah Farce

As for Abu 'Aaliyah, then essentially he emerged out of the JIMAS farce, and was with Abu Muntasir from the early days of HISAM (Harakate Islaahi Shabaab al-Muslim), which was more or less a Young Muslim type organisation. Numerous problems and struggles and personal issues between him and Abu Muntasir eventually led to him severing himself somewhat from the hizbee organisation, though in later times he would promote the JIMAS conferences and re-establish his ties with this organisation once more.

During an approximate two year period (around 1995), he did gain some knowledge of the fitnah of the Harakiyyeen in Saudi Arabia, such as Safar and Salman and al-Qarnee, Nasir al-'Umar and others, however in later times, he would revert to confusion in these affairs, due to not being firmly grounded, and not truly understanding the nature of their opposition to the usool of the Sunnah and the methodologies of the Salaf, and also due to him being deceived by the Satan with respect to his own soul and its status and its level. Rather, he ended up defending the likes of these Hizbiyyeen in later times and allying with them.

Abu 'Aaliyah held considerable sway over many people in London, and his mouthpiece, "al-Istiqaamah" (a newsletter) and involvement with the "al-Ibaanah" magazine helped to raise his profile. His ignorance however, soon became apparent when he began to delve into matters that were multiple times greater than him and not in need of his likes, and for which he began to invent and extract usool from his own head and his own understandings and applications of the sayings of the Scholars. This occurred when the fitnah of Ihyaat-Turaath was opened up, and when the realities of the Ikhwaanee da'wah of Suhayb Hasan began to emerge during and after 1996 (especially in the summer conference of 1996 in Birmingham alluded to earlier).

So Abu 'Aaliyah, claiming that he knows the da'wah better than the Shaykhs, began to opine and serve his ra'i (opinion) concerning what he saw as fruitful for the da'wah, not knowing that he was no more than a mere insignificant speck in the face of a historical tide of huge confusion that had been recently entered into the da'wah of Ahl us-Sunnah (by the Qutbiyyah and Bannaawiyyah, in the years and decades gone by). This was being addressed by the people of knowledge (foremost amongst them, the Shaykhs of Madinah), and also in the UK by way of some of those Shaykhs who came to visit us, and whom Abu Aaliyah himself sat with and spoke to¹³ (such as Shaykh Muhammad al-Anjaree). And these great matters were also being dealt with by those in the Muslim lands (foremost amongst them Shaykh Rabee' and Shaykh Muqbil). Thus, he raised himself and stretched out his neck to speak in these issues and rendered himself an independent mujtahid for this land, claiming that he knows the da'wah better in this country than those Shaykhs who visited this country, and that he knows

¹³ Abu Aaliyah sat with Shaykh Muhammad al-Anjaree and also with Shaykh Abu Anas Hamad al-Uthmaan, and he also had advice from the Salafee brothers in Birmingham and also Salafee brothers from London, all to no avail. It became clear that this man had his own agenda centred on his own self and his connections to Suhayb Hasan.

better its direction and how it ought to be performed¹⁴. His positions in these issues were also influenced greatly by Suhayb Hasan, whose Ikhwaanee manhaj in da'wah was readily apparent by that time, let alone his lenience with the Ikhwaan themselves, and his forging of familial ties with them, as well as his disliking that their figureheads be spoken of and their innovations made known to the Salafee youth.

The differences on these issues signalled Abu 'Aaliyah's departure from the Salafees, and from the straight way and his entry into the throes of confusion and hizbiyyah and qutbiyyah. This was after the Summer of 1997. Numerous shuttle missions of diplomacy to Birmingham on his behalf failed, due to his playing the politician (being the other side of the coin of Abu Muntasir, only not as shrewd), and his playing games not too dissimilar to the farcical and comical ones indulged in by Abu Muntasir in the years gone by¹⁵.

This is what ought to be noted about Abu 'Aaliyah. And when he began to raise his head and utter opinions about Abdur-Rahmaan Abdul-Khaaliq and Ihya' at-Turaath and other than that, displaying his great ignorance and entering into issues that were far beyond him and not in need of his likes, and when he began to invent his own understanding and implementation of the usool (which many people were unaware at the time that this was what he was doing), the Salafees took his condition to Shaykh Muqbil, spoke against him, made jarh of him, and labelled him "Abul-Haawiyyah" (the father of the bottomless pit), and the Shaykh remained upon that till his death (rahimahullaah), and Abul-Haawiyyah remains in the bottomless pit to this day, remaining loyal to Suhayb Hasan and remaining under the wing of this Ikhwaanee.

It was not surprising thereafter, that he would end up praising and defending Safar and Salmaan, (the Qutbiyyah who were instrumental in bringing this fitnah into Ahl us-Sunnah), and allying with the likes of Alee at-Timimee, and displaying utter confusion in the methodologies of the Salaf. Unfortunately, he, together with Suhayb Hasan, confused and bewildered a great deal of people in London. What further clouded the perceptions of a lot of those that they influenced and turned away from looking at things purely from a manhaj and usool perspective were the various troubles that arose

¹⁴ There is a difference between knowing the people of the land, and between knowing the da'wah itself. As for the first, the people, then the people of each land know their people best, but as for the affairs of da'wah, and the methodologies of da'wah then they are the same and they do not change from place to place. And Abu Aaliyah was coming in the way of the clarification that the Shaykhs were providing concerning the likes of Ihya' at-Turaath, and the Hizbiyyeen in general and the affairs of manhaj, and he disliked this type of clarity, because alongside it, the reality of Suhayb Hasan, and his Ikhwaanee manhaj would also become apparent and the "wishy-washy" da'wah that existed in places like London would also be highlighted. So he played the politics and followed his hawaa and began to give his own opinions on these issues, whilst being ignorant of their true realities. Many attempts by some of the Salafee brothers, both from London, and from Birmingham to speak to him and to advise him with respect to the various issues being clarified were not to succeed. Abu Aaliyah had chosen his path, and what he was really upon manifested itself a couple of years later when he made open defences of Safar and Salmaan, and showed his allegiances to the Harakiyyeen and the Qutbiyyeen.

¹⁵ He made some unannounced visits to Birmingham to see Abu Talha Dawood Burbank, the purpose of which was diplomacy and political expediency, yet his affair had steadily become clear by this time, and he was merely attempting to save face.

due to Suhayb Hasan giving false and baseless verdicts in the personal and familial affairs of a particular brother (see later below). So the problems arising from that led many people to use false methods of judgement, and it blinded them from seeing the overall, wider picture of the da'wah at large.

Unfortunately, Abu 'Aaliyah was just another one of those who gained prominence in the years of confusion in the da'wah, prior to 1995. His ignorance and following of his desires prevented him at arriving at the truth concerning the methodologies of the Salaf that would be gradually clarified by the Scholars of Ahl us-Sunnah over the years to follow. His unsavoury relationships and ties with the hizbiyyeen, would perpetuate the pre-existing confusion, and this is why today you see him aligned in a particular way in his da'wah and allying with those whose misguidance the Scholars of Ahl us-Sunnah have pointed out (like Safar and Salmaan), and also the Ikhwaanee Suhayb Hasan, and co-operating with al-Muntadaa, and having sympathies for Alea at-Timimee and other Ikhwaanees and Qutbees.

And all of this is leaving aside the many experiences and observations of quite a number of those who knew him very well, which collectively indicated severe flaws in his mu'aamalah (dealings with people) and in his character as it related to affairs of da'wah and other than that, and his general trustworthiness.

5.1.07 Imaam al-Albaani and the Accusation of Irjaa'

This was a devised plot that emanated from Mohammad Qutb, the brother of Sayyid Qutb and the mentor and teacher of the criminal called Safar al-Hawaali and other Qutbists in Saudi Arabia.

Shaykh Faalih al-Harbee said, "... a great deal of what has been suspected - just like Shaykh al-Albaani and others were suspected - of what Ahl us-Sunnah have been suspected, is just a mere suspicion, charge (ittihaam). So it is desirable that we are cautious and we are careful in this time in which the Ahl ul-Bid'ah have taken over and monopolised the great accusation upon Ahl us-Sunnah of al-Irjaa', and this is the well known and ancient madhhab of the Khawaarij. Until Imaam Ahmad textually stated this, that the Khawaarij accuse Ahl us-Sunnah with al-Irjaa', they say that they are Murji'ah, yet they are more worthy of this description, because they do not consider that anyone besides them can be a Muslim, or a Mu'min, and they judge him with kufr. The Imaam Ahmad textually stated this in what has been related from him by Dhee as-Sakharee, in the first volume of Tabaqaat al-Hanaabilah, that the Khawaarij accuse Ahl us-Sunnah with al-Irjaa', or they label them with al-Irjaa'. And there is none amongst Ahl ul-Bid'ah except that he accuses Ahl us-Sunnah with what they accuse them of. And amongst them are the Khawaarij, they label them with al-Irjaa'. And the Hizbiyyeen around us, and in every place they took over, monopolised on this great matter. And the Shaykh of Safar al-Hawaalee, Mohammad Qutb, he monopolised on this, and then he dictated it to his student, and then this criminal student took over this great matter, and then authored on it with [the book] Dhaahirat ul-Irjaa', and he intends the attribution of al-Irjaa' to Ahl us-Sunnah, and he textually stated that Shaykh al-Albaanee is Murji', alongside the fact that Shaykh al-Albaanee (rahimahullaah) is free from Irjaa', like the freedom of the wolf from the blood of the son of Ya'qoob, and he

(i.e. al-Albaanee) commented upon the words of Shaykh ul-Islaam Ibn Taymiyyah when he said that there is one who says... or that he indicated a difference in wording (only) [between Ahl us-Sunnah and the Murji'ah], he (al-Albaanee) said, "No, the difference is not in wording, it is fundamental", in his comments upon the book al-Imaan of Shaykh ul-Islaam Ibn Taymiyyah..." From a post on Sahab.Net by Shakeeb al-Atharee, who took it from a post on 7/3/2003CE.

In essence, the likes of Mohammad Qutb were "Harakiyyoon" (activists), whose domain was the political arena. They were upon the ideologies of Qutb, Mawdudi and other thinkers and writers who were not scholars. They saw that the revival brought about by Shaykh al-Albaani (rahimahullaah) and other Major Scholars of our times, of tasfiyah and tarbiyah (purifying the aqeedah and the manhaj, and then nurturing the Ummah upon it) was a barrier to the manhaj of Sayyid Qutb and Mawdudi and others, and Shaykh al-Albaani (rahimahullaah) himself in the 70s warned and refuted the ideologies spread by Sayyid Qutb (such as what occurs in his comments on Aqeedat ut-Tahaawiyyah). So they began this assault upon Imaam al-Albaani, in order to belittle his da'wah that was actually a true revivalist da'wah (in the sense he called to judging by the Book and the Sunnah in all the affairs of the deen) and in turn, to argue and justify the da'wah of Sayyid Qutb, which was an activist da'wah, political in its nature and essence (and which revolved only around "Jaahiliyyah", "Haakimiyyah" and "Takfeer"). This was the intent behind the PhD thesis of Safar al-Hawaali that was actually supervised by Mohammad Qutb, and you see in this heretical work that he defames, and reviles and brings down Imaam al-Albaani, and then raises and praises (and quotes extensively) from Sayyid Qutb, and even reaching the level where he compares him to the Shaykhs of Islaam, Ibn Taymiyyah and Ibn Abdul-Wahhaab, whilst ascribing innovation and misguidance to Shaykh al-Albaani (rahimahullaah)!

Shaykh 'Ubayd al-Jaabiree said, "And here we make note of a matter, which is that the scholars, I mean those who make takfeer of the one who abandons the prayer alongside his belief in its obligation, then they did not have any rifts amongst them, and nor did they have any description except the description of Ahl us-Sunnah. So those who make takfeer did not call those who only make tafseeq to be Murji'ah, and those who made tafseeq did not describe those who made takfeer with "Khurooj", ever. But this matter has been dragged in by the Surooriyyah, and I think that the first time it appeared was from Mohammad Qutb, and then some of his students took it from him, amongst them Safar al-Hawaalee in his book (Dhaahirat ul-Irjaa'), they call it (Dhaahirat ul-Irjaa'), and I think that they mean that the one who does not make takfeer is a Murji', whoever does not agree with them in takfeer is a Murji'. I say this in order to warn. The third matter is that whoever accused Shaykh al-Albaanee of Irjaa', then he is one of two groups: a) Either he is ignorant of Irjaa', he does not know it, or know it's people or b) he does not know Shaykh Al-Albaanee upon his reality. And perhaps the correct way and the sure proof has become clear to you, if Allaah the Exalted wills." (SA47 @ SalafiAudio.Com).

Stated Shaykh Ibn Uthaymeen (hafidhahullaah): "Whoever accused Shaykh al-Albaanee of Irjaa' has erred. Either he is one who does not know al-Albaanee or he is one who does not know Irjaa'. Al-Albaanee is a man from Ahl us-Sunnah – may Allaah have

mercy upon him –, a defender of it, an Imaam in Hadeeth. We do not know of anyone who has surpassed him in our time. However, some people – and we ask Allaah's pardon – have jealousy in their hearts. For when [one of them] sees that a person has been met with acceptance [by the people], he begins to find fault with him on account of something, just like the hypocrites, those who used to defame those believers who would give freely in charity – and those [i.e. hypocrites] who would find nothing but the striving of [the believers]. So they would defame the one who would give charity in abundance, and also the poor person who would give charity! We know the man from his books – may Allaah have mercy upon him – and I know him from sitting with him on occasions. He is Salafi in aqeedah, of sound manhaj. However some people desire to perform takfeer of the servants of Allaah on account of something that Allaah did not perform takfeer of them. Then they claim that whoever opposes them in this takfeer is a Murji' – a lie, slander, and mighty fabrication. Therefore, do not listen to this saying regardless of whomever it comes from! (Cassette: Makaalamaat Ma'a Mashaayikh ad-Da'wah as-Salafiyyah (Part 4) Dated 12/6/2000CE).

Great deception was used in order to ascribe Irjaa' to Shaykh al-Albaani, and a lot of dishonesty was involved in the knowledge based issues that were employed in order to ascribe Irjaa' to Shaykh al-Albaani¹⁶. The Qutbiyyoon often confused between when Shaykh al-Albaanee was speaking about

- a) the required conditions for the takfeer of a specific person, when he falls into kufr, and
- b) between speaking about whether an act is major kufr or not

So when he spoke about the necessity of the heart being tied to the action (meaning that a person wilfully chose his action, not being heedless, or unmindful, or being overcome by extreme rage or joy that makes him do or say something he did not actually intend, like the man who lost his camel), and he had numerous statements in this regard, then the Qutbiyyoon and Takfiriyyoon took this and used it to claim that the Shaykh does not hold that kufr can occur by action, and that kufr is only by way of I'tiqaad or what is in the heart. So they often confused between these two matters, and used this deception in order to build their accusations.

This is not the place to enter into a lengthy discussion, and to bring out all the issues, since they have been clarified in detail elsewhere. But if you merely understand what has been mentioned in these few paragraphs, that is all you need to know. The Scholars of Ahl us-Sunnah have refuted these people and exposed their false slanders upon Shaykh al-Albaani, and their arguments have been refuted and demolished, and in recent years more and more people have become aware that this was a plot from the direction of the Qutbiyyah, and Mohammad Qutb, in order to propagate their own manhaj. They entered into the da'wah of Ahl us-Sunnah claiming Salafiyyah, and had objectives in mind. And this was one of them. Many of the Scholars have exposed these people by their verdicts given in defence of al-Albaani and clearing him from

¹⁶ Foremost amongst them was the issue of the abandonment of prayer, and this was connected to the issue of "jins ul-'amal", and likewise the issue of the replacement of the Sharee'ah (and arriving at takfeer of the rulers by way of this issue was the actual desired goal behind all of this plot)

Irjaa', amongst them Shaykh Ibn Uthaymeen, Shaykh Rabee', Shaykh Ahmad an-Najmee, who ruled that these people should be beaten and imprisoned, and also Shaykh 'Ubayd, Shaykh 'Abdul-Azeez Aal ash-Shaykh and others.

The important thing to note though was that this fitnah was devised and it came from al-Ikhwaan, beginning with Mohammad Qutb, who then co-ordinated it and supervised it using the likes of Safar al-Hawaalee and other stooges. Those who are carrying the flag of this Qutbi fraud today are the likes of al-Hawaali, Sulaymaan al-'Ulwaan, Abu Baseer Mustafa Haleemah, the Syrian Takfeeree, Naasir al-Fahd, and others. If you look at most of their writings and works that are on the subject of rectification and correction, then you find that it rarely leaves the subject of the rulers, ruling by other than what Allaah has revealed, removing the rulers, and ways and means of rectifying them (which oppose the Sunnah) and so on.

5.1.08 The Issue of Replacing the Sharee'ah

This is one of the most interesting of topics, and one in which great confusion exists because people have not had the right perspectives in their minds, in order for them to be able to understand exactly what is in dispute between the Salafis and the "Qutbis" and those whom Imaam al-Albaani called "the Khawaarij of the Era". We need to give some background to this.

Sayyid Qutb made takfir of all societies and nation states and all rulers and governments, with the claim that they had not established the "Haakimiyyah" of Allaah, which he made into the most special and unique characteristic of al-Uloohiyyah, and explained it to be the meaning of the Kalimah. He exaggerated in this field and entered great extremism into the subject of ruling by what Allaah has revealed. He made takfir of any ruler, or any government that merely had deficiencies in aspects of rule, even if they were judging by what Allaah had revealed in general. Likewise, he exaggerated in the takfir of those who lived under aspects of non-Islamic rule, declaring them to be Mushriks by their mere obedience to some of these laws. So a generation (or generations) of people were produced and nurtured upon the likes of these ideas, and associated with these doctrines were certain methodologies of reform. These ideas spread during the 60s and 70s through the 80s in some of the Muslim lands. Essentially, these ideas incorporated the arrival at takfeer of the rulers, and then following on from that, working to remove them.

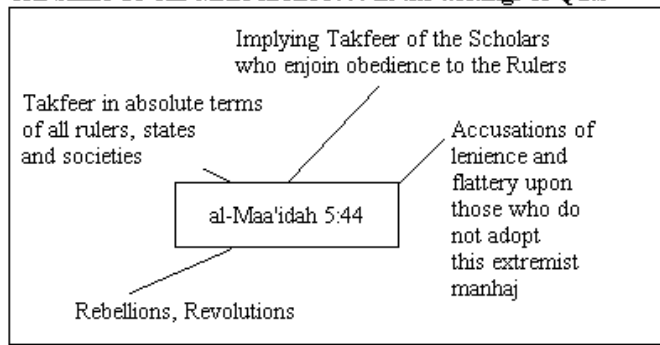
The Qutbis of later times noted that there were some from the Scholars of Ahl us-Sunnah who held the view that a ruler who replaces the totality or the majority of the Sharee'ah, from top to bottom, in all of the affairs of the state, that this is major kufr for him. Seeing this the Qutbiyyah employed this position (of some of the scholars), in order to hide their Qutbi, Takfiri, Revolutionary manhaj behind it. This was because during these times in 70s and 80s, the Salafee Scholars explained the correct viewpoint concerning the issue of ruling by what Allaah has revealed, and the correct tafseer of the verses in Surah al-Maa'idah concerning ruling and judging, and by way of this the absolutism and extremism of Sayyid Qutb became known to the people, namely, that his interpretations of these verses were the interpretations of the Khawaarij. However, the manhaj that these people were upon (the Takfeerees, Khaarijees, who were

nurtured upon the books of Sayyid Qutb), **required an ideological justification**, and seeing that Qutb's ideas were being criticised and refuted, and the madhhab of the Salaf made clear concerning the verses in Surah al-Maa'idah, they then latched on to the issue of "replacing the Sharee'ah", that some of the Salafee scholars spoke of, and to which they tied their manhaj.

There is actually a great difference between the doctrine of Sayyid Qutb, who made takfir of any ruler or government that did not rule by all of what Allaah revealed (meaning, they had deficiencies and shortcomings, and thus were not implementing the Sharee'ah rule by 100%), and between the views of some of the Scholars of Ahl us-Sunnah, that the ruler who comes along and replaces the whole of the Sharee'ah from top to bottom with something else, or the vast majority of it, that such a one is a disbeliever, because in their view, such a person cannot have done this except that he has considered other than the Sharee'ah to be better and superior, or hated the Sharee'ah and so on. The Qutbiyyah hijacked this viewpoint, because the previous views of Sayyid Qutb they held onto had been refuted and it became common knowledge that they were the views of the Khawaarij. **Thus a manhaj could not be associated with the doctrines of Sayyid Qutb exclusively, except that it would be known to be the manhaj of the Khawaarij**¹⁷.

¹⁷ Don't be entirely surprised that Shaykh al-Albaani, after reading one of the key books representing this manhaj, "Dhaahirat ul-Irjaa" of Safar al-Hawaali, he declared them "the Khawaarij of the Era". And al-Hawaali quoted extensively from Qutb, and was actually trying to present the manhaj of Sayyid Qutb, to a Salafee audience, by way of this book.

**A COMPLETE MANHAJ ATTACHED AROUND THE KHARIJITE
TAFSEER OF AL-MAA'IDAH 5:44 in the writings of Qutb**



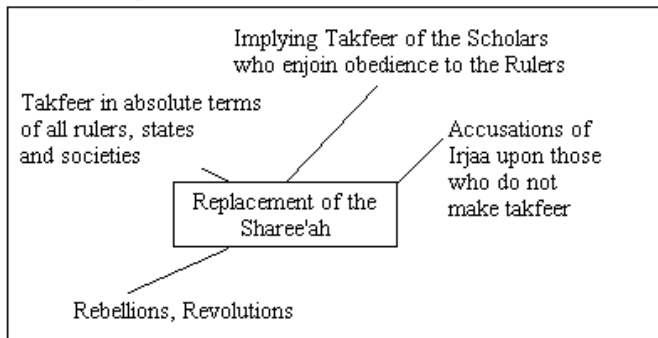
Here, the ideological justification is built around the actual tafseer itself, namely that this verse refers to major kufr only, and thus those ruling by other than what Allaah revealed, if it be in the case of bribery, then they are disbelievers, (without any further detail or clarification).

PROLIFERATION OF THE SALAFEE AQEEDAH in 70s, 80s EXPOSES THIS KHARIJITE TAFSEER

THE ERRONEOUS TAFSEER AND THE MANHAJ BUILT UPON IT CAN NO LONGER BE SUSTAINED A NEW IDEOLOGICAL JUSTIFICATION IS REQUIRED.

RETURNING BACK TO QUTB'S ORIGINAL DOCTRINE BY A PROCESS OF **"DOCTRINAL REVERSE ENGINEERING"**

**A PARADIGM SHIFT - PLACING FOCUS UPON THE ISSUE
OF REPLACING THE SHAREE'AH AND RECONSTRUCTING
THE SAME QUTBI MANHAJ AROUND THIS ISSUE**



Here, the ideological justification of the Qutbee manhaj is built around the issue of replacement of the Sharee'ah and not actually the tafseer of 5:44 as a base rule. However, the intent is to eventually justify Qutb's original Kharijite tafseer, but this time, using this particular issue as a veil towards that end.

THIS IS ACHIEVED BY THE FOLLOWING

Introducing the matter of replacement of the Sharee'ah and gathering the statements of the Scholars of the Sunnah in this regard

Focusing the people's attention around this matter

Then a series of steps leading to the eventual claim that the verses in Surah al-Maa'idah are in reference to major kufr using a linguistic argument that "al" attached to "kufr" is always major kufr, and that these verses, in their base origin refer to those who replace the laws of Allaah and are thus referring to major kufr. This "Doctrinal Return to Qutb" is championed by the likes of Sulaymaan al-Utwaan and others from the Harakiyyeen.

RETURNING BACK TO QUTB'S ORIGINAL DOCTRINE BY A PROCESS OF **"DOCTRINAL REVERSE ENGINEERING"**

This explains their great concern and involvement with this issue. In this manner, being influenced by the manhaj of the likes of Sayyid Qutb, Mawdudi, and others, they entered into the da'wah of Ahl us-Sunnah and began to write on these issues, seeking support from the statements of those scholars of the Sunnah who actually held this view concerning replacement of the Sharee'ah and in this deceptive manner they tried to spread this manhaj, the manhaj of Sayyid Qutb, that of clashing with the Rulers, and focusing the whole discussion of Tawheed around them, and making them the focal point for all of the Ummah's problems, and portraying the actualisation of the Tawheed of Allaah to be in the establishment of Allaah's authority, by replacing the rulers.¹⁸

However, in their use of this position of some of the scholars concerning replacement of the Sharee'ah, there was great deceit involved. Recall that their manhaj is actually based around takfeer of the Rulers, first, and after that is achieved to work towards a revolution (whether that be by the Qutbi or Bannawi routes). Thus, arriving at takfeer is an instrumental part of their overall manhaj.

In reality though, we find that there is no ruler today, or in decades gone by, until even in the centuries that have passed by, in which Muslim rulers have replaced, in complete totality, the entire Sharee'ah from the land and adopted something else, (with the exception of Kemal Ataturk who was not a Muslim, but a Doenmeh Jew, followers of the false Messiah Sabbetai Tzevi of the 17th century)¹⁹. The fact is that the non-Muslim

¹⁸ It was here that some of those who were ignorant and confused concerning the methodologies of the Salaf became beguiled and misguided in these affairs, such as the likes of Ali at-Timimi and Idris Palmer and others, whose undergoing of Qutbisation is a matter well known. They got drawn into this issue, and thus whenever anyone spoke of the "tafseel" of the Salaf on this issue, the sensitivities that were with them, due to them being poisoned by the doctrines of Sayyid Qutb, Mohammad Qutb and Safar al-Hawali, made them come out and argue for this position, and in the process defend the Innovators like Bannaa, Qutb and Mawdudi, revealing in the process their true and real orientation.

¹⁹ Investigation into his origins indicates that he was perhaps an Atheist, of Jewish origin, coming out from Salonika (Thessaloniki), Greece, which was known as "the Jerusalem of the Balkans". Jews arrived there by immigration during the 13th and 14th centuries, and made up roughly half of the population, right until the beginning of the 20th century. Mustafa Kemal, came from a group known as the "Doenmeh", who represented a group of Jews who converted to Islam, following a historical figure called Sabbetai Tzevi (around 1660), who first claimed to be a Messiah, and then later converted to Islaam. Many Jewish families followed in his steps and held him to be a Messiah, whilst outwardly acting upon the rituals of Islaam. The Doenmeh have thus been associated with the sect called the Sabbetaians, Turkish Jews that took Muslim names and professed Islam outwardly. Both Muslims and Jews looked down upon this sect. The word "Doenmeh" means "apostate". The act of Sabbetai Tzevi (of outward conversion to Islaam) is rumoured to have been in order to prevent Ottoman Jews from being put in pogroms at the hands of Turkish authorities. And thus, the families who followed him (after his death), were perhaps attempting to protect themselves, while retaining their Jewish roots. The so-called "Young Turk" movement consisted of many "Doenmeh Jews" (i.e. Apostate Jews).

There are some strong indications of the Jewish origins and education of Mustafa Kemal from an autobiography of Itamar Ben-Avi, son of Eliezer Ben-Yehuda, who was a promoter of the revival of spoken Hebrew in the late 19th century. In this autobiography, Ben-Avi recalls two discussions with Mustafa Kemal in 1911 in Kaminetz Hotel, Jerusalem, in which Mustafa Kemal recalls being taught prayers in Hebrew, from a Hebrew Bible.

laws of the French, British and other than them were entered into the Muslim lands during the Colonial period from 1800CE onwards and they (the Kuffar) are the ones who abolished the Sharee'ah and established their law courts in the various lands, and they enforced this upon the Muslims and made great propaganda for it. And hence, the subsequent rulers that came in those lands (up until this day) merely arrived in a situation, in which the Sharee'ah was more or less non-existent, except in the private sphere. Hence, the ruling of some of the scholars concerning replacement of the Sharee'ah is something that cannot be applied to the rulers of today, in fact not even to the rulers stretching back decades or centuries. There is no doubt however, that later rulers did adopt some aspects of secular law into their countries, but they themselves did not replace the Sharee'ah with a complete replacement.²⁰

The intent here is to show that Atatürk was not an already Muslim ruler, ruling by some or all of the Sharee'ah, who subsequently replaced the Sharee'ah, just like Genghis Khan was not a Muslim who was already ruling by the Sharee'ah, rather he was a Kaafir, Mushrik to begin with.

Thus, there are to be found no Muslim rulers, to whom this ruling can be applied, of "replacing the Sharee'ah". However, this is something that the Innovators hide behind, so that they can arrive at their real objectives, takfeer of the situation predominant today, followed by revolution and rebellion. And some of them are not explicitly upon these methodologies (of takfeer and revolution) but they have become affected by some of the theoretical constructs of this da'wah, and then their emotions and feelings are shaped by them, as a result of which they start making walaa and baraa' around them, and then they begin to show opposition to the Salafees, while at the same time, negating and denying that they are upon takfeer and khurooj.

²⁰And one the defenders of the Harakiyyeen, Shaykh Ibn Jibreen, whose defence and support of the Qutbiyyah and Takfiriyyah are well known and his attacks against the Salafee Scholars such as Shaykh Rabee' bin Haadee without any evidence are also well known, then he corroborates exactly what we have explained, if only the Qutbiyyah would do some justice and acknowledge the affairs as they are. Read what he has explained below:

Shaykh Ibn Jibreen said, "It is known that al-kufr al-bawah (manifest, clear kufr) is an open, outward matter, such as when he abolishes the teachings of Islaam, or we see him for example, destroying mosques, or he fights the people of the mosques (i.e. those who frequent them), or he abolishes the [Sharee'ah] law courts, or he abolishes the religious lessons, for example, or we see him burning the copies of the Qur'aan, or that he orders for them to be burnt, and he promotes, assists the books of misguidance, the books of the Christians, and whatever resembles them, and he spreads them and makes reading them to be binding, or we see him erecting those things that are worshipped besides Allaah, such as idols and the likes. This is considered manifest, clear kufr.

As for the [types of] matters in which ijtihaad can enter into, then we alluded to one of these types last night. And this is what the majority of the rulers (wullaat) are upon, from that which is called "judgement by the secular laws" (hukman bil-qawaaneen), such as these laws, overwhelmingly, the affair pertaining to them is that they consider benefit (maslahah) in them, but they did not abolish the Sharee'ah with a complete abolition, such that they do not judge with anything from it at all. Since Allaah said, "And whoever does not judge by what Allaah has revealed they are the disbelievers" (5:44), so the likes of these, when they have this angle of approach, then we do not speak of their kufr, but we consider them to be in error, in this ijtihaad which involves changing something from the legislation, even if it was by the path of ijtihaad. So for example, their permitting of zinaa [i.e. in action, not as a matter of belief], when it is with the consent of both parties, and likes their abandonment, or the abolition of the hudood, the punishment for stealing, or the punishment for false slander, or the punishment for drinking alcohol, or permitting alcohol, and announcing the selling of alcohol, and whatever resembles that. There is no doubt, that this is a great sin, however there could be, for example, excuses for them, those in which they consider themselves to be justified (i.e. excused in

But those upon the Qutbi manhaj, applied this verdict of some of the scholars in a way in which the scholars themselves do not apply, meaning to effect the ideology of takfeer, making takfeer of all of the rulers without exception, and to build a manhaj around it that involves khurooj and focusing upon the rulers exclusively as a means of rectification, and then to show enmity and hatred to whoever does not adopt this manhaj and traverse with them upon it.

When you add to this, the fact the scholars who actually hold onto this particular viewpoint (of replacement of the Sharee'ah being major kufr) **that they are the same ones who also refute the generality of the manhaj of the Qutbis**, by refuting Tawheed al-Haakimiyyah as an independent category of Tawheed, by refuting their generalised Takfir, by refuting their absence of obeying those in authority, and refuting their revolutionary manhaj, by refuting their open rejection of the rulers and publicising of their faults and so on, then it becomes clear by this that the concern of the Qutbiyyah with the issue of the subject of replacement of the Sharee'ah, legislating laws and so and, **is because they have a heretical manhaj that they are upon, a manhaj that they work towards and which they try to implement**, and also a manhaj that, at a time when Sayyid Qutb's deviation was being made apparent, could not be tied to the doctrines of Sayyid Qutb (those of the Khawaarij), but to a particular viewpoint of some of the Scholars of Ahl us-Sunnah which would enable them to propagate this manhaj forcefully, without anyone suspecting any deviation in it, and being able thereby, to enter this manhaj amongst the Salafees. Unfortunately, they deceived many a people by way of this.

Basically, the starting point was the absolute and generalised takfeer of rulers and nations states and societies based upon readings of Sayyid Qutb's Kharijite tafseer. In the decades to follow, due to the proliferation of the Salafee aqeedah, and due to the clarifications in the works of the Scholars on this issue, and the inability of the Qutbiyyah to tie their manhaj to what was now exposed as the tafseer of the Khawaarij, a new ideological justification for the Qutbi manhaj was found, this time using the issue of replacement of the Sharee'ah, seeing that there were to be found many scholars from Ahl us-Sunnah who had spoken on this matter. Using this issue as a starting point, the goal was to eventually arrive back at Qutb's original tafseer, which is absolute and unrestricted takfeer based upon a particular interpretation of the verses in Surah al-Maa'idah. This "doctrinal reverse engineering" was manifested by the likes of Sulaymaan al-Ulwaaan and others who came and argued that the narrations of Ibn 'Abbaas and his students are not to be relied upon²¹, or who made false ta'weelaat

that). So for example, they excuse themselves from this by saying that in their land they have those people who are not Muslim, and that being severe upon them will make them flee. So when they have an angle of approach, then Allaah will reckon them, but, in any case, there is no doubt that if we judged by the Shar', and implemented its teachings, there would be sufficiency in this and much good." Cassette: Sharh Lum'uat il-I'tiqaad, No 7, Tasjeelaat at-Taqwaa, Riyaadh.

²¹ Shaykh Ibn Uthaymeen said, "Shaikh al-Albaanee has used this athar (narration) of Ibn 'Abbaas (radiallaahu anhu) as proof, and likewise other Ulamaa have taken this athar with acceptance, even there is in its chain of narration what there is²¹. Nevertheless, they have taken it with acceptance, due to its truthfulness in its reality, as indicated in many texts. For the Prophet (sallallaahu alaihi wasallam)

(interpretations) of these statements, and who tried to use linguistic arguments to overrule the tafseer of Ibn 'Abbaas, and so on²². However, the issue of replacement of

said, "Reviling a Muslim is fusooq (sinfulness) and fighting him (to kill him) is kufr", yet despite this, his fighting against him does not expel a person from the religion, for the Most High has said, "And if two parties from amongst the Believers fight each other, then reconcile between them..." up until he said, "...Verily the Believers are brothers, so reconcile between your two (sets of) brothers". However, when this did not please those who have been put to trial (maftooneen) with takfir, they began to say, "This narration is not acceptable! It is not authentically related from Ibn 'Abbaas!" So it is said to them, how can it not be authentic when it has been accepted and adopted by those who are greater than you and more knowledgeable of you of hadeeth?! And you say, "We shall not accept it".

If we were to accept that the matter was as you said (i.e. that we should not accept this athar), that it is not authentic from Ibn 'Abbaas! Then we have many other texts that indicate that kufr can be applied to something without the kufr that expels from the religion being intended by that, such as what occurs in the verse mentioned before and also as occurs in his (sallallaahu alaihi wasallam's) saying, "There are affairs in my Ummah which are kufr: reviling the genealogy and wailing of the dead". And we do not expel these from the Ummah. However, the affair is as it has been said, **"A paucity in knowledge, and paucity in understanding the general principles (qawaa'id) of the Sharee'ah – as Shaikh al-Albaanee has said, may Allaah grant him success, in the beginning of his words – is what brings about this misguidance.** And then there is another matter and this is the evil intent which often brings about this evil understanding, because when a person desires something, it will lead his understanding to that which he actually desires, and then he will make tahreef (distort) the texts based upon that. **And from the well known principles of the Ulamaa', is that they say, "Seek evidence then believe, but do not believe (first) and then seek evidence (to support that belief), and as a result, go astray".**

Hence the causes are three a) paucity of Sharee'ah knowledge b) paucity of understanding of the Sharee'ah principles c) an evil understanding that is based upon an evil intent.

As for the athar (narration of Ibn 'Abbaas) itself, which has been mentioned previously, then it is sufficient for us that the most learned and skilled of the Ulamaa like Shaikh ul-Islaam Ibn Taymiyyah and Ibn al-Qayyim, and others, then all of them have taken it with acceptance, and they speak by it, and they quote it, hence the narration is authentic." (Fitnah of Takfir, pp. 63-64, originally from the cassette "Commentary Upon Fitnah of Takfir of Shaykh al-Albaanee").

²² Shaikh Ibn Uthaymeen said (and this is a refutation of al-'Ulwaan and his likes), "Also from the evil understanding is the saying of the one who attributed to Shaikh ul-Islaam Ibn Taymiyyah that he said, "When Kufr is mentioned with the definite article (i.e. al-Kufr), then the Major kufr is intended by it", then seeking to use this as evidence to justify making takfeer on account of the verse "... then they are the disbelievers" (5:44)!! Despite the fact that there is nothing even in this verse to show it is the kufr (that expels from the religion)! As for the correct saying from Shaikh ul-Islaam Ibn Taymiyyah, then it is his distinction - rahimahullaah – between kufr with the definite article (al-kufr) and the kufr without it (kufr). So as for the wasf (description), then it is correct if we say concerning it, "they are disbelievers (haa'ulaa kaafiroon)", or "they are the disbelievers (haa'ulaa il-kaafiroon)", based upon the kufr that they have been described with, of the kufr that does not expel from the religion. Hence he distinguished between the act being described, and the person doing the act being described. Hence, built upon this, then our explanation of this verse in the manner that has been mentioned, we judge that ruling by other than what Allaah has revealed is not the kufr that expels from the religion, rather it is the kufr of action, since the ruler (haakim) has departed by this act of his from the right mode of conduct. And it is not to be differentiated in any of that between a man who takes a secular law (qaanoon wad'iyy) from others and then makes it a referent point for judgement in his state (yuhakkimuhu fee dawlatihi), and between one who devises his own law (qaanoon), and then puts this secular law in place. Since, the most important thing is: Does this law oppose the Heavenly Law or

the Sharee'ah was used as a basis to enable this doctrinal reverse engineering. So you see today, in the plains of da'wah many amongst the Qutbiyyeen and Khawaarij, spreading the idea that the verses in al-Maa'idah are in reference to major kufr, without tafseel, as a base rule, and then the arena of discussion that they always begin with is the issue of replacement of the Sharee'ah. They are able to convince many unsuspecting people, by way of presenting the verdicts of the Scholars from Ahl us-Sunnah on this subject, and once, this has been achieved, they work, through a series of steps, to call people to the actual manhaj that they wished to propagate all along, takfeer of the rulers, rebellions, revolutions, clashes and commotion and so on.

It is for this reason that the Salafees were very vocal, and persistent in exposing this category of people, and being severe upon them, and focusing a great deal of their attention towards them, to educate the people about them, lest they be misguided by this deceptive sect. A people who were in reality upon a revolutionary manhaj, derived from the likes of Sayyid Qutb, Mohammad Qutb, Safar al-Hawaali and others from the Qutbiyyah, but who hijacked a particular viewpoint concerning the replacement of the Sharee'ah, in order to justify and spread their manhaj further and to call to it²³. These individuals relied upon being able to establish this viewpoint and to spread it amongst the people, so that what followed on from that, of the manhaj of Sayyid Qutb, Mohammad Qutb, Safar al-Hawaali and others, could be quite easily infused into the minds of the youth.

So the Salafees refuted them, exposed them, and in parallel to this, brought the clarifications of the Scholars in issues which refuted their manhaj in general, such as the verdicts on "Tawheed al-Haakimiyyah" being an independent category of Tawheed, such as the verdicts danger of rushing into takfeer of the rulers, the verdicts on the necessity of obeying the sinful rulers, even if they do not guide themselves with the guidance of the Messenger (sallallahu alaihi wasallam) and nor his Sunnah, and even if they take the wealth and beat people, also the verdicts on rebellions and revolutions, and the falsity of using some of the rebellions of the early Salaf to justify the Qutbi Manhaj, and the verdicts concerning the tribulations in Algeria, and so on. So this is what the Salafees were engaged upon, **and this was so that the people in general could distinguish between three groups of people:**

1. Those who are upon the methodologies of the Salaf in general, in all of the affairs and who hold the view that replacement of the Sharee'ah is major kufr (Shaykh Salih al-Fawzaan, Shaykh Ibn Ibraaheem and numerous others).

not?" (Fitnah of Takfir, p.78, originally from the cassette, "Commentary upon Fitnah of Takfir of Shaykh al-Albaani").

²³ This is what the likes of Ali Timimi and others were upon. They were clearly influenced by the manhaj of Sayyid Qutb, by way of the writings of Mohammad Qutb, Safar al-Hawaali and others, and they were the same people who spoke of "Tawheed ul-Haakimiyyah" as an independent category, defended the Innovators, like Qutb, Mawdudi and Banna, labelled the Salafis as a whole as Murji'ah, scorned those who called for obedience to the sinful rulers in whatever is obedience and many other affairs all of which clearly illustrated that they were upon the Qutbi manhaj.

2. Those who are upon the methodologies of the Salaf in general, in all of the affairs and who hold the view that replacement of the Sharee'ah is not major kufr except with tafseel (Shaykh al-Albaani, Shaykh Ibn Baaz, Shaykh Abdul-Muhsin al-'Abbaad and others).
3. **Those who are not upon the methodologies of the Salaf in general**, in the affairs related to the methodologies of rectification and da'wah, and who hijack the view of the first group above, that replacing the Sharee'ah is major kufr (without tafseel), and then use this to hide their deviated manhaj, and to call others to their manhaj (Mohammad Qutb, Abdur-Rahmaan Abdul-Khaaliq, Safar al-Hawaali, Salman al-Awdah and all those upon their way, who are actually upon the doctrines of Hassan al-Bannaa, Sayyid Qutb and Mawdudi and the confused rabble who are upon the way of these Innovators).

The third group, the group of the Ikhwaanees, Qutbees, Takfeerees and other than them, tries to seek a common-ground with the Salafees by using this one issue of replacement of the Sharee'ah, using the views of some Salafee scholars that it is major kufr without tafseel. So when they find a person who is ignorant and does not suspect anything and is not aware of the false methodologies, he succumbs to them, and is deceived by them, and thinks that they are upon something which is correct (merely because they announce a view that is found with the scholars of the Sunnah), and slowly but surely, after lending an ear to them, he starts manifesting signs of these false methodologies, and being led towards the ideas and doctrines of Qutb, and Mawdudi, and their contemporary followers, who entered them into the Sunnah, and then slowly but surely, his thoughts and perceptions become just like those of the Harakiyyeen, and then slowly but surely, signs of aversion, belittlement and the baraa' (disownment) start appearing from these people towards the Salafee Scholars and the Salafees, because the Salafees have not shared with them in entering into these destructive methodologies by way of this route.

So in reality, the "replacement of the Sharee'ah" became a slogan for the Qutbiyyah and those people upon Takfeer and Haakimiyyah, and it became one of their rallying points. However, they did not deceive Ahl us-Sunnah, and nor were they successful in trying to hide themselves behind this veil.

As for the position of the Salafees, then had there not been a group of people in existence who were upon these false methodologies of takfeer and revolution that they took from the Innovators, and also those who got poisoned by aspects of this way of thinking, after having ascribed themselves to the Salafee da'wah, then there would have been no big deal about this issue of replacement of the Sharee'ah and nor would it have been escalated to the level that it has. It would have remained merely an issue of discussion **between the Salafees, between Ahl us-Sunnah**. And none of the Salafee Scholars, who held the view that it is major kufr with or without tafseel, were upon any of the false methodologies that the Qutbiyyah were upon, and this only proves the analysis we have provided here.

Thus, anyone who held that replacing the whole Sharee'ah is major kufr, following some of the scholars of Ahl us-Sunnah in that, while he is upon the manhaj of these Salafee Scholars and is free from the alien, astray methodologies (of Qutb, Mawdudi, Bannaa, al-Hawali, al-Awdah, Abdur-Rahmaan Abdul-Khaaliq, al-'Ulwaan, Naasir al-Fahd and others from the Harakiyyeen, and Takfeeriyyeen such as Abu Baseer Mustafa Haleemah, Abu Qataadah, and others), then no problem. And if anyone held the view of other scholars of Ahl us-Sunnah that it is not major kufr except with tafseel then no problem with that either. However, the historical background to the da'wah, the existence of the neo-Khawaarij, and the false, alien methodologies of reform that had been entered into the da'wah, did not allow the matter to remain as simple and straightforward as this²⁴. This sect upon the manhaj of Mawdudi, Qutb and Bannaa had to be exposed, separated and made distinct from the Salafees, **so that the methodologies of the Salaf in certain specific areas could also become distinct**. This is also the reason why the Salafees oriented themselves in specific ways during certain occurrences and events, relating to the debate of this issue, and this will not be appreciated except by those who had a good understanding and perception of the sum whole of this Ikhwaanee fitnah that entered Ahl us-Sunnah and who has a good understanding of the Usool and Manhaj of the Salaf.

So perhaps these few paragraphs are sufficient to explain this matter in a nutshell. For more details on this subject refer to "Shaykh Abdul-Azeez ar-Raajihee on Secular Laws, Changing the Whole of the Deen, and the Accusation of Irjaa' Against Ahl us-Sunnah" (MNJ050019 @ Spubs.Com), and refer also to "Explanation of the Ten Nullifiers: Believing That Other than the Guidance of the Prophet is Better" (MNJ050021 @ Spubs.Com) – where the issue is treated in more detail. And refer also to GRV070027 @ Spubs.Com for an uncovering of the sophistry of Sulaymaan al-'Ulwaan who is one of the main contemporary architects of the "doctrinal reverse engineering"²⁵ of the tafseer of Sayyid Qutb of the verses in Surah al-Maa'idah.

5.1.09 Fatwaas of Permanent Committee on Shaykh Alee Hasan al-Halabi's Books

This was issued in 2000, and this verdict (just like the viewpoints of some of the scholars of Ahl us-Sunnah concerning the replacement of the Sharee'ah) became

²⁴ It is worthy to note that the emergence of this faction in the West was signified by the likes of Ali Timimi and his sidekicks in the West, who raised this issue around 7 years ago, and again, they became agitated when the views of Shaykh al-Albaanee (rahimahullaah) on this subject were spread. This led them to indulge in this subject and its discussion, but this was from the angle of them having been affected by the thought of Safar al-Hawaali, Abdur-Rahmaan Abdul-Khaaliq and other strayers. It was because their manhaj was attachead to this issue, and hence to speak and debate about it, and to make propagand for their manhaj by way of it, was something required by necessity.

²⁵ Meaning, attempting to arrive at the kharijite tafseer of Sayyid Qutb, but reversing back onto it, using the issue of replacement of the Sharee'ah as the starting point, then a number of false principles and steps (with no precedence from the Salaf) to lead to the claim that the verses in Surah al-Maa'idah, in their origin and as a base rule, refer to major kufr, and he attempts to nullify the tafseer of Ibn 'Abbaas and his students. Shaykh Ibn Uthaymeen was amongst the Scholars who pointed out the evil and ignorance in the claims of al-'Ulwaan.

rallying points for those upon the Ikhwaani, Qutbi, and Takfiri manhaj. And they deceptively hid their own deviation and their previous oppositions to all the verdicts of the Major scholars concerning the affairs of manhaj and aqeedah that they had opposed in their Qutbi, Bannaawi manhaj²⁶, so they hid their deviation by hiding behind this verdict.

Shaykh Rabee' explained this saying, "He (Alee Hasan) has not left the manhaj of the Salaf in the issue of Imaan. Except in [the use of] a few expressions which have been raised against him – and they are very easy (sahlah jiddan - i.e. very light, simple) – may Allaah bless you! He says, "Imaan is speech and action, and it increases and decreases, and he wages a war against the Murji'ah. And the observations by which he was criticised by the Scholars, then he will be in mutual discussion and understanding with them, and it will end, if Allaah wills. Those vile partisans (al-hizbiyyoon al-khubuthaa) inflamed, stirred the issue about him²⁷. And they have crimes themselves, which are the size of mountains that they do not see. They affirm that Sayyid Qutb spoke of the Unity of Existence (Wahdat ul-Wujood), and his revilement of the Sahaabah, and his revilement of Moosaa, and other such things! And yet, he, in their view, is a Mujaddid (Reviver). Hence, they are more evil than the Murji'ah."

He also said, "...Those (i.e. the partisans) they have every calamity with them, they give allegiance to the enemies of the Messengers, and the enemies of the Companions and the Enemies of the Prophets, and those that contend with them (i.e. with the Prophets), and they give allegiance to the one who speaks with Hulool (Allaah' indwelling in the creation), and Wahdat ul-Wujood (Unity of Existence), and this is more evil than Irjaa'. And then they defend the likes of these people, and they declare it unlawful to criticise them, and then they show enmity to whoever criticises them. And they themselves do not show enmity to the ones who reviles the Companions of Muhammad; rather they turn to them in allegiance, and make them their Imaams²⁸.

Therefore, they are the most evil of Ahl ul-Bid'ah, may Allaah bless you. They are the most evil from the Murji'ah, and the most evil from the Khawaarij, they exaggerated in the madhhab of the Khawaarij, and they exaggerated and fell into extremism, and likewise they exaggerated in the affair of Irjaa' and actually added (what is worse) to it. They have brought calamities upon the Ummah, which have no equal, and they wage a war against the Salafee Manhaj. And this war is one that has no equal or like. They make takfeer of the Salafees and they make takfeer of their scholars, and they make takfeer of Ibn Baaz and Al-Albaanee, and many others. And there are amongst them

²⁶ These have been listed earlier in this document.

²⁷ And they are the Qutbiyyeen, Takfeeriyyeen who entered the ranks of Ahl us-Sunnah, hiding under the banner of Salafiyyah, and who are upon the methodologies of Sayyid Qutb and Mohammad Qutb, and the Ikhwaanees, and who monopolised on this issue to argue for their own manhaj. Just like al-Barbahaaree (rahimahullaah) said, that the Innovators are like scorpions, they bury themselves under the ground and when they find their opportunity to sting, they do so. Refer to his Sharh us-Sunnah.

²⁸ Referring here to the likes of Safar al-Hawaali, Salman al-Awdah and their followers, and the Takfeeris who rally around them.

people who practise hypocrisy, they employ taqiyyah (deception) and hypocrisy, and they praise (i.e. us)! And yet they are liars, they have absorbed, soaked up evil from every angle. And this war, it is not against Alee al-Halabee, and nor upon al-Albaanee. Rather, it is a war against the Salafee Manhaj and its people, may Allaah bless you.” End quote from Shaykh Rabee’ (refer to MSC060016 @ Spubs.Com).

What is intended here is that the Qutbis, Takfeeris and Revolutionaries should be separated off and put to one side, and made distinct from the Salafees. They rejoiced only because this would support their manhaj²⁹ whose deviance had already been established by the Scholars. However, they would use this issue in order to cause mass confusion amongst the unsuspecting people, and make them think that what they were upon (of false methodologies) was the truth all along, when the reality was otherwise. Rather, they were always upon falsehood, and this affair was only a further punishment to them, because it cemented their misguidance for them, in which they remain till this day, upon the ideologies of Qutb, Mawdudi and Banna, while thinking themselves to be upon guidance.

As for what remains thereafter after the expulsion of the Qutbis and Takfiris from their hijacking of this issue), then Alee Hasan’s book contained some ambiguities and general expressions that have led the Committee to believe that Shaykh Alee Hasan restricts kufr to takdheeb and juhood, and that he ascribed something to Shaykh ul-Islaam Ibn Taymiyyah³⁰ and Shaykh Ibn Ibraaheem something that they did not say. And Alee Hasan did not defend this belief; rather he rejected it, and explained it sufficiently, and freed himself from it. He contested that his words in his book can be used to prove that he restricts kufr to takdheeb and juhood only, and on this basis wrote a reply to the Permanent Committee, making enquiries and requesting further explanation. However, he did not defend the belief of Irjaa’ and he contested that he

²⁹ And this is exactly what they began to do. And of the examples of this in the West is a fanatical Kanadian Qutbi, who then began to propagate the manhaj of Sayyid Qutb and his contemporary followers, such as Safar al-Hawaali, and Sulaymaan al-Ulwaan and Hamood bin Uqlaa and others, using these verdicts as his cover for the deviant manhaj he was hiding. He set out to accuse Imaam al-Albaani of the Irjaa’ of Jahm Ibn Safwaan, and also attempted to establish the manhaj of Sayyid Qutb, by drawing upon the verdicts of some of the scholars of Ahl us-Sunnah concerning the issue of replacement of the Sharee’ah. And his pushing of the Mawdudo-Qutbic ideology would later be confirmed by his translations of the works of the Harakiyyeen, in which there is no concern except with the Rulers, Takfeer, Haakimiyyah, Irjaa’ and linking reformation almost exclusively to these issues (i.e. focusing upon the rulers), such as that of Sulaymaan al-Ulwaan entitled “Verily, The Victory of Allaah is Near”. He also spearheaded the “doctrinal qutbi reverse engineering” when he presented the same arguments of Sulaymaan al-Ulwaan in the West concerning the nullification of the tafseer of Ibn ‘Abbaas and bringing some innovated statements not known to any of the Salaf concerning their interpretation, as well as false linguistic arguments that were refuted by the people of knowledge.

³⁰ This was on the issue of “shar’ mubaddal”, and some of the other scholars like Shaykh Rabee’ explained the incorrectness of this particular claim made by the Permanent Committee and explained it to be an errant ijtihaad in a subsidiary issue. This is because “tabdeel” and “shar’ mubaddal” in the understanding of Shaykh ul-Islaam Ibn Taymiyyah covers the Innovators and other than them, and it refers to making changes to the deen of Allaah, thereby distorting and disfiguring it, and Shaykh ul-Islaam specifies Istihlaal or claiming that what one has added to the Sharee’ah is actually from Allaah, in order for this to be considered major kufr.

actually spoke with it, and he freed himself from it, and actually wrote in refutation of it, both before the Committee actually issued the verdict, and after it was issued. Further, the Permanent Committee, as explained by some others from the Scholars erred in the issue of the position of Shaykh ul-Islaam Ibn Taymiyyah on “Shar’ Mubaddal”, and this has been noted and explained by some of the Scholars, such as Shaykh Rabee’, who explained that what the Committee has understood to be Shar’ Mubaddal, is not the Shar’ Mubaddal that Shaykh ul-Islaam speaks of (refer to MNJ050022 @ Spubs.Com), and he called this an error in ijtihaad that relates to the far’ee (subsidiary) matters³¹.

However, when this particular issue broke out, it was a great tribulation for many people ascribing to Salafiyyah, who in the absence of any sound and firm knowledge of the Salafee manhaj and of the historical realities that have been covered in this treatise, were misled by Shaytaan to believe in the correctness of some of these heretical methodologies brought into Ahl us-Sunnah. So when this verdict came, they were then pushed in the direction of the sayings of the scholars on the issue of replacing the Sharee’ah (and in this there is no problem at all, since the issue is not in holding this viewpoint, but the Qutbi manhaj that is associated with it.)³², however, due to the absence of their firm grounding in the Salafee manhaj, they then saw little cause for objection against those who made takfeer of the rulers or inclined towards it, or who focused their manhaj around the rulers based upon this issue. They began to show either lenience or indifference to the fact that a heretical manhaj was tied to this issue, and this is where the actual problem lay. Then when they opened up their minds and hearts to these people and began interacting with them and mingling with them – using numerous bannaawitudes as the basis for this interaction and mingling – and wrongly assuming these Qutbiyyeen and Hizbiyyeen and Harakiyyeen to be Salafees who had been wronged and oppressed merely because they held the view that replacing the Sharee’ah is major kufr³³, then further doubts entered upon them and after a short time had passed, it became clear from their action and statements that this particular incident had polarised them away from what little of the Salafee manhaj they might

³¹ In a number of his gatherings, and also at the beginning of August 2002, in front of a group of brothers from Maktabah Salafiyyah.

³² It is also vital to mention that many people were not really aware of this issue of replacement of the Sharee’ah, and it was not something that was upon the minds of the people until the Qutbiyyeen began to propagate it and use it, again for their own particular agenda. The fact that many of the noble Scholars of Ahl us-Sunnah had spoken on this issue, many decades previously, and explained the ruling upon it, and the fact that prior to the fitnah of the Qutbiyyah it was not something that was upon the tongues of the people in general, indicates that it was the Qutbiyyeen, the likes of Mohammad Qutb, and Safar al-Hawaali and others, who entered this issue, only for the purpose of trying to enter the manhaj of Sayyid Qutb amongst the Salafees. This is also the same with the issue of the abandonment of the prayer, which was raised by the Qutbiyyah, again for their sinister ends.

³³ Whereas the reality was that holding this view was just a veil for the corrupt and deviant manhaj that they were upon. And the Harakiyyeen and Qutbiyyeen themselves took this line of approach with unsuspecting Salafees, in order to win them over, by claiming that they had been oppressed and wronged for the view that they held.

have already been adhering to and made them fall instead into the snares of the Qutbiyyeen and Surooriyyeen and Harakiyyeen and others.

So you observe and witness today, that about 7 years ago a person who ascribed himself to Salafiyyah might have been clear about the Takfeerees, and the Harakiyyeen, and would have held onto the views of Shaykh al-Albaanee and Shaykh Ibn Baaz and others on the subject of the rulers and ruling by the Sharee'ah and would have held onto the tafseel of the Salaf, and he would not have had any confusion in this matter, or in the matter of the rulers – this being before this fitnah came to them – and then today, after a series of fitnahs, you see this person promoting the books of Sulaymaan al-Ulwaan, and Naasir al-Fahd and others, who are amongst the main protagonists of the Khaarijee manhaj, and whose manhaj revolves around rulers and governments, and which is evident and clear in their writings and who accuse Ahl us-Sunnah in general of Irjaa' towards the Rulers and who belittle the Scholars of Ahl us-Sunnah. So due to the lack of firm grounding of this person in the manhaj, when certain fitnahs came, he became polarised and swept away, not being able to see matters for what they truly were, and despite all of that he still believes himself to be upon the Salafee manhaj, without realising that he has in fact been taken away from it.

5.1.10 The Infamous Contract of Hizbiyyah

The Contract of Hizbiyyah came about as a result of some administrative problems that occurred in the Call to Islam centre in Luton. This problem grew and the advice of numerous Shaykhs was sought by those involved. This included Shaykh Ubayd al-Jaabiree, Shaykh Abu Anas Hamad al-'Uthmaan and others. Some other brothers from outside of Luton got involved in order to help resolve this problem. This occurred during 1998. It was actually during this time that Shaykh Abu Anas spent a few months in the UK, and was also directly involved in trying to resolve this problem. Through his interaction and experience in this regard, he later explained that Abdul-Qadir (one of the key figures in this mess) is a liar and one who causes splits between the Salafees. Anyhow, despite Shaykh Abu Anas laying down steps by which to help resolve this problem and setting up a Shooraa of Salafee brothers to help resolve this problem of those in Luton, matters did not settle. Shaykh Abu Anas drafted an agreement that was signed by those in Luton, as well as those brothers from Birmingham who were included to serve as a Shoorah to which all problems could be referred back to and hence resolved. This was not to work or have any real effect in resolving the matter³⁴. It was in the summer of 1999, when Abul-Hasan al-Misree and Saleem al-Hilaalee were invited to attend a conference in Brixton, London. Abul-Hasan al-Misree, now the Mubtadi' of Ma'rib, author of a new form of Ikhwaanee manhaj, sent out a letter

³⁴ It is interesting to note that when this was a simple agreement that laid down practical guidelines and steps to help resolve any problems, without escalating matters to the People of Knowledge (and thus wasting their time), the likes of Abdul-Qadir did not promote this agreement and invite others to work around it. However, later, when the contract of Hizbiyyah was formulated by Abul-Hasan al-Ma'ribee and by which assistance was given to the tamyee'ee manhaj, Abdul-Qadir gave it mass propaganda and tried to unite the Salafees of the UK around this baatil contract. And at that time, due to the games of Abdul-Qadir in Luton specifically, and general interactions with him, it became clear to the Salafee brothers in Luton at the time, and outside of it, that this man is a person of fitnah who seeks ascendancy.

inviting the Salafee brothers the various parts in the UK to attend attend, otherwise!³⁵ This was despite the fact that the issue for which this meeting was held was something related to the problems in Luton in principle. No one requested for this meeting to be held in the first place (no one from the clear firm Salafees at least). It was something that was forced upon the Salafees, by the now Innovator of al-Ma'rib, the Dajjaal (Extreme Liar) of Yemen.

Basically, the crux of this matter was that this was a gagging attempt made by Abul-Hasan al-Misree, in order to silence the Salafees. It is clear now that he was opening all the doors for the Hizbees and Innovators and was pushing an Ikhwaanee manhaj, and what he did by way of the contract that was laid down that weekend, was representative of this general orientation he was upon. He tied the whole of the da'wah in the UK to two Shaykhs from Jordan, and forbade from any type of organised da'wah activity without reference to these Shaykhs, and he made the jarh (disparagement) of these two Shaykhs upon anyone binding upon those in this country, and did not allow for it to be challenged or opposed. And he did not allow for anyone to contact any of the other Shaykhs of Ahl us-Sunnah except through these Shaykhs. In addition, he gave ease and accommodated some of those whose hizbiyyah and opposition to the manhaj was evident, such as Abu Aaliyah, Abdur-Raheem Green, and Kahlaan al-Jabooree.

It was only natural that those concealing hizbiyyah, such as Abdul-Qadir Baksh should come out pleased with this whole event, and those who were upon Salafiyyah in knowledge and practice to the best of their ability, would come out hurt and displeased, knowing that injustice had been done, due to their natural "Salafee instinct" that they had aquired due to giving the proper attention and detail to the affairs of the Salafee manhaj in the years gone by.

It was then, after this infamous Contract of Hizbiyyah that certain factions came to life, their da'wah somewhat enlivened, calling for everyone to unite behind this contract and to take it absolutely. There are numerous proofs that Abdul-Qadir, Luton and those with them actually implemented this contract as a fundamental part of their da'wah, abided by it and imposed it upon others. And Abdul-Qadir of Luton even travelled up and down the country, also sending out emails, attempting to unite the whole da'wah based upon this contract. This was all from their ignorance, and lack of firmness upon Salafiyyah. In addition, even some of the outright Takfeeris in Luton were actually using this contract against the firm Salafees, and using it to attack them, upon the various forums on the Internet. Many people who inwardly had problems with the clear firm Salafees were secretly rejoicing, making phone calls to and fro, celebrating what they saw to be a victory, and having merry discussions in their own private circles.

³⁵ This Innovator of Ma'rib was reported by some brothers to have made insinuations and certain threats against those whom he had summoned for this meeting, should they not bother to turn up. And they heard this directly from him.

Immediately after that time (a week or so after) the Salafee brothers merely made mention of this contract to some of the people of knowledge in Kuwait and Madinah, and it was confirmed to them, that this contract is false and is opposed to the manhaj. Due to the sensitivities of the time however, no great concern was given to raising this whole issue with the scholars.

Documented answers would only come later in the early part of 2002CE, when the full text of the contract was sent of some of the Shaykhs. And Shaykh Ubayd al-Jaabiree³⁶ and Shaykh Faalih³⁷ spoke about the falsehood and the staunch hizbiyyah contained in this contract. Shaykh Rabee' also explained that at the time he requested Abul-Hasan al-Misree to not restrict the affairs to merely two Shaykhs, and should change the clauses in the contract that contain this matter. However, Abul-Hasan al-Misree did not fulfil the Shaykhs request, and deceptively left everybody else thinking that Shaykh Rabee' had agreed to the contract completely and fully, from every angle. More

³⁶ **Text of Shaykh 'Ubayd al-Jaabiree's Letter by Fax:**

Bismillaahir-Rahmaanir-Raheem, From 'Ubayd bin 'Abdullaah bin Sulaymaan al-Jaabiree to the brothers at Salafi Publications (al-Maktabah as-Salafiyyah) and all of the Salafi brothers [and sisters] in Britain - may Allaah preserve them, and straighten their words and deeds, Ameen.

Assalaamu 'alaykum wa rahmatullaahi wabarakaatuhu, to proceed:

I have looked at the script (of the contract) from the judgement of Abul-Hasan Mustafaa bin Ismaa'eel as-Sulaymaanee al-Misree, then al-Ma'ribee, which he issued pertaining to the affairs [relating to] Salafiyyah that have occurred amongst you, and after reflecting upon that judgement (i.e. the contract) which is composed of 27 points. There is found in the course of it a call to a form of tahazzub (partisanship) clothed as Salafiyyah, and Salafiyyah is free from it.

And this in light of his clear and explicit statement which binds the Salafis in Britain to the two Shaykhs Ali al-Halabi and Saleem al-Hilaalee, in 14 places, the essence of which is that the reference point for the affairs of Salafiyyah are the two Shaykhs only. And that the rest from the people of knowledge, then either they have no status (role) in your affairs, or they only follow after them (i.e. the two Shaykhs). **And this is the extremity of oppression and partisanship, and forming a sect the likes of which has no equal as far as we know, in the history of the Salafi da'wah.**

And therefore, I consider that agreement to be abolished. And it is not permissible to abide by it, and you must return in any differences amongst you, to the people of knowledge in every place, whether it be the two Shaykhs, Ali al-Halabi, or Saleem al-Hilaalee or other than them from the people of knowledge and excellence.

Signed: Ubayd al-Jaabiree.

And Allaah is the one who grants success and who guides to the better-guided affairs.
Was salaamu 'alaykum wa Rahmatullaahi wa Baraakutuhu. Issued on 29th Dhul-Hijjah 1422H.

³⁷ The question was put to Shaykh Faalih (on the 5th February 2002), after reading upon him some points from the contract: "Oh Shaykh, some of the salafees want to stick to this contract, and we see that it is full of tahazzub, is this allowed?" The Shaykh responded: "It is not permissible that they stick to the contract, because it is baatil and every shart that is not in the book of Allaah is baatil...This condition, the book of Allaah does not support it and rather it is in opposition to the book of Allaah..."

recently, in Ramadaan of this year (1423H), Shaykh Rabee' recounted what happened with this contract and explained how Abul-Hasan al-Misree was treacherous in this affair, and the Shaykh called him "a plotter (maakir)", "a liar".

Thus, this farce was something by which the people of tamyee' (those upon a soft, watered-down manhaj) in the UK gained some preponderance and they had their moment of joy – up until recent times when the reality of the original author of the contract became clear and his deviation became well-known and his service to the people of hizbiyyah became famous and widespread, and his being declared an Innovator became known, and they, the staunch adherents to this contract, began to defend him in falsehood. (For more details refer to the section on Abul-Hasan as-Sulaymaanee al-Misree that appears further below).

5.1.11 Shaykh Ibn Uthaymeen, Salafiyyah as a Hizb, and Ascription to Salafiyyah

In the Summer of 2000CE, some amongst the Hizbiyyeen rejoiced with some speech of Shaykh Ibn Uthaymeen (rahimahullaah) that they spread and in which an indication is made of the Salafees being a sect, just like the Ikhwaan and Tableegh. So these Hizbiyyeen and others in whose heart was a disease, and who secretly always had a problem of ascribing to Salafiyyah, used this matter to disassociate themselves from identifying with Salafiyyah and the Salafi manhaj and from making ascription to Salafiyyah in any form or fashion, and also using this matter to attack the Salafees, and to accuse them of not being upon the manhaj of the Salaf. This affected a fair number of people who would ascribe themselves to Salafiyyah previously, and it led them to adopt a variety of bannaawitudes in their speech action and behaviour, and walaa and baraa. This arose from them due to a weakness in knowledge and also weakness in intellect.

These are the reported words of Shaykh Ibn Uthaymeen in question (to date we have not come across the actual recording):

"It can be learnt that if parties (ahzaab) within the ummah emerge in increasing numbers then one should not affiliate himself to a party (hizb). In the past, many groups have appeared; Khawaarij, Mu'tazilah, Jahmiyyah, Shee'ah, even Raafidah. Then there appeared, later on Ikhwanis, Salafis, Tablighis, and all those like them. Put all of them to one side and take [the path] ahead. Which is what the Prophet (sallallaahu alaihi wasallam) guided to. "Adhere to my Sunnah and the Sunnah of the rightly guided caliphs." No doubt, it is obligatory for all Muslims to adopt the way of the salaf as their madhhab, not affiliation to a specific party (hizb) named, "The Salafis". It is obligatory for the Islamic Ummah to adopt the way of the salaf as-salih as their madhhab, not bigotry to those called "the salafis". Pay attention to the difference: There is the way of the salaf, and there is a party (hizb) called "the salafis". What is the objective? Following the Salaf. Why? The Salafi brothers are the closest sect to that which is right, no doubt, but their problem is the same as others, that some of these sects declare others as being misguided, they declare them to be innovators and as being sinners. We don't censure this, if they deserve it, but we censure handling this bid'ah in this way. It is obligatory for the leaders of these sects to get together and say, "Between us is the

book of Allah, and the Sunnah of His messenger, so lets us judge by them and not according to desires, opinions and not according to personalities. Everyone makes mistakes and achieves correctness no matter what he has reached with regards to knowledge and worship. Infallibility is [only] in the religion of Islam.” In this hadeeth the Prophet (sallallaahu alaihi wasallam) guided to the way in which a person secures himself. He doesn't affiliate him to any sect, only the way of the salaf as-salih, to the Sunnah of our Prophet (sallallaahu alaihi wasallam) and the rightly guided caliphs.” End quote.³⁸

The following points are to be observed:

Firstly, when bringing all of Shaykh Ibn Uthaymeen's statements together, it is clear that Shaykh Ibn Uthaymeen does not negate ascription to Salafiyyah, rather he is alluding to a particular phenomenon, that of Hizbiyyah in the name of Salafiyyah, when all that exists in the ascription to Salafiyyah is the name only, and as for actions and methodologies and so on, they are opposed to what the Salaf are upon. Shaykh Ibn Uthaymeen states, “Who are the Ahl ul-Athar? They are the ones who follow the aathaar, they follow the Book and the Sunnah and the sayings of the Companions (radiallaahu anhum). **And this does not befit any group (firqah) amongst the sects except the Salafiyyeen, those who adhere to the path of the Salaf...**” which occurs on the first tape of his explanation of “al-Aqeedat as-Safaareeniyyah”. Likewise the Noble Shaykh stated in Sharh ul-Aqeedat ul-Waasitiyyah (1/53-54), “...There is no doubt, however, that one of them is truly Ahl us-Sunnah - but which one? Is it the Ash'arees, the Maatureedees or the Salafis? Whichever of them agrees with the Sunnah is considered to be Ahl us-Sunnah, whilst whichever of them opposes is not. So we say: The Salaf are Ahl us-Sunnah wal-Jamaa'ah, and this description cannot be true for anyone else besides them... Rather Ahl us-Sunnah wal-Jamaa'ah, are the Salaf, in terms of belief, **until even person coming in the later times until the Day of Judgement**, if he is upon the path of the Prophet (sallallaahu alaihi wasallam) and his Companions were upon, **then he is a Salafee.**”

Secondly, the other Salafee scholars negate that the Salafees (the true Salafees, who are upon the aqeedah and manhaj of the Salaf) are a hizb. Shaykh Salih al-Fawzaan was asked, “Is Salafiyyah a hizb (party) from amongst the parties. And is ascribing to them (i.e. the Salafis) a blameworthy thing?” To which he replied, “**As-Salafiyyah (i.e. the Salafis) is the Saved Sect, and they are Ahl us-Sunnah wal-Jamaa'ah. It is not a hizb (party) from amongst the various parties, those which are called “parties” today.** Rather they are the Jamaa'ah, the Jamaa'ah upon the Sunnah and upon the Deen (religion). They are Ahl us-Sunnah wal-Jamaa'ah. The Messenger (sallallaahu alaihi wasallam) said, “There will not cease to be a group from my Ummah manifest and upon the truth not being harmed by those who forsake them neither by those who oppose them” and he (sallallaahu alaihi wasallam) also said, “And this Ummah will split into seventy-three sects, all of them in the Hellfire but one”. They said, which one is

³⁸ The reference for this statement was given as a lecture in the summer of 2000 in Unayzah, during the explanation of the hadeeth of al-Irbaad bin Sariyyah in an-Nawawees Forty Hadeeth.

this O Messenger of Allaah? He replied, “They are those who are upon what I and my companions are upon today”. **Hence Salafiyyah is a group of people (i.e. the Salafis) upon the madhhab of the Salaf, upon what the Messenger (sallallaahu alaihi wasallam) and his companions were upon and it is not a hizb from amongst the contemporary groups present today. Rather it is the very old Jamaa’ah, from the time of the Messenger (sallallaahu alaihi wasallam) which inherits (this way) and continues, and which never ceases to be upon the manifest truth until the establishment of the Hour, as he (sallallaahu alaihi wasallam) has informed (us).**” (Cassette: “at-Tahdheer min al-Bid’ah” second cassette, delivered as a lecture in Hawtah Sadeer, 1416H). And Shaykh Saalih al-Fawzaan also said, “And so he described this one sect to be the one that follows the manhaj (methodology) of the Salaf, and which traverses upon it, so he said, “They are those who are upon what I and my companions are upon today...”. **So he indicated that there is a Salafi Jamaa’ah which has preceded and that there will be a Jamaa’ah which comes after, who will follow the former one in its way and methodology,** and that there will be groups in opposition to it and who have been threatened with Hellfire.” (al-Bayaan p. 133). And Imaam al-Albaani said, “For this reason, we firmly and resolutely believe that every Jamaa’ah whose foundation is not built upon the Book and the Sunnah and the manhaj of the Salaf us-Saalihi with a complete and comprehensive study (of that manhaj) which encompasses all the rulings pertaining to Islaam, the large and the small, the foundations and the subsidiary issues, then this Jamaa’ah is not from the Firqah Naajiyah that traverses upon the Straight Path which the Messenger (sallallaahu alaihi wasallam) alluded to in the authentic hadeeth. **And when he have also made binding that there are (certainly) many Jamaa’aat (groups) spread throughout the Islamic lands who are upon this particular manhaj, then these groups are not sects (ahzaab), rather they all constitute a single Jamaa’ah whose manhaj is one and whose path is one.**³⁹ And their being separated in the land is not a separation based upon ideology, creed or manhaj but one that is based upon their being in different lands, in opposition to the Jamaa’aat and Ahzaab (sects) who are all in a single land, yet despite that, every sect rejoices with that which is with it (of ideas and methodologies)...” (In ‘Fataawaa Shaykh al-Albaani’ p.106-114 compiled by Ukkaashah Abdul-Mannaan at-Tiyyi).

Thirdly, in the verdict of the Permanent Committee, No. 1361 (1/165) there occurs, “Salafiyyah is an ascription to the Salaf, and the Salaf are the Companions of Allaah’s Messenger (sallallaahu alaihi wasallam) and the Imaams of Guidance from the the first three generations (may Allaah be pleased with them), those whose goodness has been testified for by Allaah’s Messenger (sallallaahu alaihi wasallam), “The best of people are my generation, then those who follow after them, then those who follow after them, then there will come a people whose testimony will precede their oath and their oath will precede their testimony.” Reported by Imaam Ahmad in his Musnad and also by

³⁹ And they are those who adhered to the Salafi Mashaayikh and their Imaams in the issues of methodology that the “Khawarij of the Era” opposed and adulterated, from amongst the issues of Tawheed, advising and correcting the Rulers, takfir and khurooj, al-Muwaazanah, methodology of giving da’wah and others that we have detailed elsewhere in this treatise.

al-Bukhaari and Muslim. **And “the Salafis” (Salafiyyoon) is the plural of “Salafi”, which is an ascription to the Salaf, and its meaning has already preceded. And they are the ones who traverse upon the minhaaj of the Salaf, from amongst the followers of the Book and the Sunnah, those who call to them both, and to acting upon them, as a result of which they are from Ahl us-Sunnah wal-Jamaa’ah.”**

There also occurs in their reply to the question, “I want the explanation of the word ‘Salaf’ and also who are the Salafis?”, the following statement, **“The Salaf [i.e. the Salafis] are Ahl us-Sunnah wal-Jamaa’ah, the followers of Muhammad (sallallaahu alaihi wasallam) from amongst the Companions and whoever follows their methodology until the Day of Judgement**, and when the Messenger (sallallaahu alaihi wasallam) was asked about al-Firqah an-Naajiyah (the Saved Sect), he said, “They are those who are upon what I and my companions are upon today...” (Fatwaa No. 6149, 2/164).

Fourthly, from what has preceded, it is clear that there are two separate matters (which is what in fact Shaykh Ibn Uthaymeen has explained in what has reported from him of the statement in question): a) that there is the way of the Salaf, which is to be traversed and adhered to and abided by, which if held onto, in aqeedah and manhaj and the usool of the religion, then it makes one a Salafee, from Ahl us-Sunnah, b) that there are those who ascribe to Salafiyyah, yet they are nothing but a hizb, because their ascription is in name only, and in reality, they are no different to the other Jamaa’aat like Ikhwaan and Tableegh, in that they have hizbiyyah, and they make walaa and baraa around this hizbiyyah and declare others as misguided and astray, using their own hizbiyyah as a basis, and not the Book, the Sunnah and the way of the Salaf fundamentally.

Fifthly, those upon whom these words of Shaykh Ibn Uthaymeen are most appropriate are those ahzaab (parties) who have emerged in recent times under the banner of Salafiyyah, such as the Qutbiyyeen, or the Surooriyyeen, or Abdur-Rahmaan Abdul-Khaaliq, “Scientific Salaf Movement”, represented in Ihyaat-Turaath and numerous others. All of these came whilst ascribing to Salafiyyah, and at the same time, they declare those who were not with them to be astray and misguided. So they declared Ahl us-Sunnah to be Murji’ah with the rulers, Khawaarij with the callers, Raafidah with the groups, and Qadariyyah with the Jews and Christians, and many other names that they devised. And they made their own figureheads, or jam’iyyaat to be the reference points around which they made walaa and baraa, such as Sayyid Qutb, and Suroor, Abdur-Rahmaan Abdul-Khaaliq, ash-Shaayjee, and so on. And in reality, all these people were opposed to the manhaj of the Salaf, and their ascription to Salafiyyah was in name only, and they declared as astray those who did not subscribe to their methodologies.

Sixthly, (and this is connected to the previous point and naturally follows on from it), that amongst the foremost of those who exposed the likes of these people (who were the ahzaab hiding under the veil of Salafiyyah) was Shaykh Rabee’ bin Haadee al-Madkhalee. Shaykh Ibn Uthaymeen himself said, “Indeed we praise Allaah, Free is He

from all imperfections, the Most High, that He makes it easy for our brother, the Doctor, Rabee' bin Haadee al-Madkhalee to visit this region. **[So that] the one to whom certain matters are not apparent may come to know that our brother, may Allaah grant us and him success, is upon Salafiyyah, the way of the Salaf. And I do not mean here that Salafiyyah is a hizb (party) which is set up to oppose the Muslims outside of it, but I mean by Salafiyyah, that he (i.e. Shaykh Rabee') is upon the path of the Salaf in his Manhaj.** Especially in the field of actualising Tawheed and throwing aside what opposes this [manhaj]. And all of us know that Tawheed is the basis for which Allaah sent the Messengers upon them be peace and prayers..." Then someone asked about the books of Shaykh Rabee, to which Shaykh Ibn Uthaymeen replied, "It is apparently clear that this question is not in need of my answer. And just as Imaam Ahmad was asked about Ishaq bin Raahawaih - rahimahumullaah - and he replied, "Someone like me is asked about Ishaq! Rather, Ishaq is to be asked about me." And I spoke at the beginning of my speech about that which I know about Shaykh Rabee', may Allaah grant him success, and what I mentioned has never ceased to be what I hold about him in my soul, up until this time. And his arrival here and his words that have reached me, then no doubt, they are such that they will increase a person in his love for him and in his supplication for him." (Cassette: "Ittihaaf al-Kurraam Bi Liqaa al-Uthaymeen Ma'a Rabee al-Madkhalee wa Muhammad al-Imaam").

So the Shaykh, here affirmed that Shaykh Rabee' is actually upon Salafiyyah and the Salafiyyah manhaj.

And Shaykh Ibn Uthaymeen was asked, "What is your advice concerning the one who forbids the cassettes of Shaykh Rabee' bin Haadee [from being distributed] with the claim that they cause fitnah and that they contain praise of the Wullaat ul-Umoor of the Kingdom, and that his praise of them emanates from nifaaq (hypocrisy)?" The Shaykh replied: "We consider this to be a great error and mistake. Shaykh Rabee' is from the Ulamaa of the Sunnah, and from the people of goodness. His aqidah is sound and his manhaj is strong and sound. However, when he began to speak about some of the symbolic figureheads of some of the people, from amongst the latecomers [i.e. Sayyid Qutb, Abdur-Rahmaan Abdul-Khaaliq et. al.] they began to tarnish him with these faults". (Kashf ul-Lathaam An Ahmad Sallaam, dated July 2000).

Seventhly, if you look at all the points manhaj that have been subject to controversy that the true Salafees have adhered to (those who adhered to the clarifications of Shaykh Rabee' bin Haadee and the Shaykhs of Madinah and others who had a great role to play in clarifying the methodologies of the Salaf), and then you compare that to what Shaykh Ibn Uthaymeen was upon himself in those same matters, then you find that there is perfect agreement in all those matters. So amongst these matters are the issue of Tawheed ul-Haakimiyyah as a fourth category, the issues of takfeer of the rulers in general, the issues of the methodologies of the Prophets in calling to Allaah, the issues relating to obedience to the rulers and the methodologies of advising them, the issue of fiqh ul-waaqi' (current affairs), the issue of Sayyid Qutb and his books, the principle of al-Muwaazanah, the issue of the multiplicity of groups, the issue that arose with Muhammad al-Mis'aree's Committee for Defence of Legitimate Rights (CDLR)

and so on. So the point here is that there are those who truly adhered to the manhaj of the Salaf, and were actually upon the methodologies of the Salaf and made *walaa'* and *baraa'* around it, and dealt with the innovation and opposition, by way of the clarifications of the scholars such as Shaykh Rabee' and others, whom Shaykh Ibn Uthaymeen confirms to be upon the Salafee manhaj, calling to it, defending it. And in contrast there are those who ascribe to Salafiyyah, but are far from it in their methodologies, and thus they are nothing but *ahzaab* (sects, parties) and proclaiming the name of Salafiyyah avails them nothing.

Eightly, in light of what has preceded, it is clear that those who are most worthy of having these words of Shaykh Ibn Uthaymeen applied to them, are the Harakiyyeen, the Hizbiyyeen, the Surooriyyeen, Qutbiyyeen, Turaathiyyeen, all of whom came in the name of Salafiyyah and the veil of Salafiyyah and in reality they are upon deviant methodologies, and they make *walaa* and *baraa* around these methodologies and declare Ahl us-Sunnah, the true Salafees, to be astray on account of these methodologies are upon, and the incorrect *walaa* and *baraa* they have built around them.

So this was a matter that entered great confusion amongst many of those who were weak in knowledge and weak in intellect, and it made them shy away from ascribing themselves to Salafiyyah, being ignorant of some of the realities we have pointed out above. And instead of looking objectively, and putting all the statements of all of the scholars together on this particular subject of Salafiyyah, ascription to Salafiyyah and so on, and attempting to get a broad picture of how to treat this subject, they would not have become confused and misguided. And they would have realised that Shaykh Ibn Uthaymeen (rahimahullaah) is pointing out a particular phenomenon that exists with some people or some of those who ascribe themselves to Salafiyyah, yet it is in name only, for he distinguished between the actual way of Salafiyyah that one needs to be upon, and between groups of people merely calling themselves of Salafees.

And this no doubt is the truth. And then had these people acknowledged the realities as they are (concerning the many false claimants to Salafiyyah in the field of da'wah), then they would have also realised that these words of Shaykh Ibn Uthaymeen apply most appropriately to these false claimants who came out in the name of Salafiyyah but were upon nothing but Hizbiyyah.

However, the reality, is that there were many people who outwardly identified with Salafiyyah but secretly, had aversion towards it, and towards those Salafees who were adhering to the clarifications of the likes of Shaykh Rabee' bin Haadee on the subjects of methodology in contemporary times, and their souls were not really content or satisfied, even though outwardly, they might have portrayed otherwise. Then when they found this statement of Shaykh Ibn Uthaymeen, they rejoiced, and what they were truly upon was revealed by them, so they began to spread it and call others to it, and they began to warn against ascription to Salafiyyah, and they warned against the Salafiyyeen, thinking that this statement of Shaykh Ibn Uthaymeen would enable them to pass judgement upon the Salafees who had been firmly upon the methodologies of the Salaf and who took from the clarifications of the Shaykhs of Madinah, at their

forefront Shaykh Rabee' bin Haadee. In reality, this was a fitnah and a trial for them, by which they got misguided away from the actual manhaj of the Salaf⁴⁰.

5.1.12 Bin Ladin and al-Qaidah

The MAK (Maktab al-Khidamar, the Office of Services) organisation alluded to earlier in this document, operated by Bin Ladin and 'Abdullaah 'Azzaam (during the 1980s) would be the precursor to al-Qaidah (a record of participating Mujaahideen), which consisted of a large number of veterans from Afghanistan, the majority of whom were influenced by the ideologies of takfeer and revolution, coming from North Africa.

Incidentally, years after the end of the Afghan war with the Soviet Union, Bin Ladin found warm reception in the Sudan of Hasan at-Turaabee (member of al-Ikhwaan al-Muslimeen, a revolutionary, whose Islamic Front party took over the country following a coup d'état in 1989⁴¹), and he was influenced considerably by Hasan at-Turaabi and his ideologies, maintaining a very close relationship with him. The Ikhwaanee influences upon Bin Ladin are considerable, including Mohammad Qutb, Abdullaah 'Azzaam, Hasan Turaabi and others.

It is also important to note that a split occurred between Bin Ladin and Abdullaah 'Azzaam. They disputed over how the funds for the MAK organisation should be used, with Bin Ladin insisting that they be use for international activities that would be directed towards the Kuffaar and the Muslim governments, whereas Abdullaah 'Azzaam wanted to restrict the funds to only jihads in localised regions. Reports from Muslim, Arabic sources suggest that the dispute culminated in the assassination of Azzaam by some Egyptians from the extremist factions (of the Jama'at ut-Takfeer and Jamaa'at ul-Jihaad and others who had participated in the fighting in Afghanistan) and these Egyptians thereafter, immediately joined up with Bin Ladin to progress in the direction that he wanted, which was embodied in "al-Qaidah". To date, no one has pinpointed the assassination of 'Azzaam upon Bin Ladin, and no explicit evidence exists to link Bin Ladin to this assassination, and despite some insinuations by some people, it is unlikely. However, surrounding factors indicate that what happened between them surrounding the funds and money and how it is to be used helped to bring about a motive for certain extremist factions to assassinate 'Azzaam and get rid of him.

The emergence of al-Qaidah from the early 90s onwards, and the ideology they espoused was actually perfectly placed for it to be used to enable the justification and enactment of the geo-political strategies of the military-industrial complex that wished to make inroads into the Central Asian region – all in the name of fighting against terrorism. During the 90s there were many deliberately-staged events of terrorism directed at the higher levels by the Kuffar, and enacted by the lower level functionaries (like al-Qaidah and other extremist factions), who did not know any better. Great

⁴⁰ Refer to the lengthy article, SLF010004 @ Spubs.Com, (A Reply to the Doubts of Qutubiyah on Ascription to the Sunnah and Salafiyyah) for a detailed treatment of this specific issue.

⁴¹ At-Turaabee, in more recent times, has been declared apostate by some of the Scholars of the Sunnah, due to his modernistic interpretations, and desire to reformulate Islaam for the times.

infiltration took place by intelligence agencies into the various Islamic groups (who were inclined towards violence, takfeer, revolutions, assassinations and the likes, who were highly politicised and charged by non-Muslim injustices against the Muslim lands) with the aim of directing them to activities that would enable the required justifications, for the coming “War on Terrorism”.

Thus, the existence and activities of these groups, alongside their being infiltrated, and alongside the encouragement and support received by these groups, by “external factors” to perform their activities (some of which were undertaken by them, and a large number of which were actually staged by the Kuffar and attributed falsely to some of these groups) – then all of this served as a strong justification of what we observe today of the “War on Terrorism”, or in fact the devouring of the lands of the Muslims. The likes of al-Qaidah, as noted by the very shrewd and intelligent amongst the Kuffar are important “assets” for the military-industry complex that benefits from this new war. As Michel Chossudovsky, a Canadian Professor who runs the Centre for Research on Globalisation stated, “Bin Ladin is one of our boys” in a recorded radio interview broadcast shortly after September 11th, meaning that he is an important intelligence asset for the new war of conquest in Asia.

Thus it is not in their interests to either catch Bin Ladin, nor to dismantle al-Qaidah. It is firmly established, with officially documented evidence that both the Clinton and Bush administrations, the Justice Department and high-ranking FBI officials stalled efforts to catch al-Qaidah and Bin Ladin, and threatened those from the politicians and intelligence personnel that wished to pursue the capture of Bin Ladin and hunting al-Qaidah. John O Neil, former FBI deputy director resigned from his post when he faced continued obstacles (from the FBI) in pursuing Bin Ladin and al-Qaidah. He was also the foremost authority on al-Qaidah. Resigning from his post out of fury in July 2001, he later died in the World Trade Centre incident in September 2001. There are very many other indicators and surrounding facts (outside the scope of this document) to indicate that Bin Ladin and al-Qaidah, from their CIA-ISI origins, are merely part and parcel of a forged and devised dichotomy⁴², that allows a fabricated conflict to be played out, (with Bin Ladin and al-Qaidah as one of the key players in the sum whole of this neo-imperial farce acting as a “false trail”), and by way of which the new wave of conquests in the Muslim lands can be justified and carried out. Bin Ladin and al-Qaidah are important assets of “geo-political destabilisation” as aptly noted by some amongst the Kuffar, and they are instrumental in allowing the “**Reverse Crusade**” to be played out.⁴³

⁴² A dichotomy is a separation of different or contradictory things: a separation into two divisions that differ widely from, or contradict each other

⁴³ Other facts to take note of is that it was during the 1980s when the Saudi Binladin group received a fair share of the almost \$200 billion US contract to build military facilities (bases, ports and airfields) in Saudi Arabia. Much of this cost was to Saudi Arabia, but the Saudi Binladin group received a sizeable chunk of this money. It is strange that Bin Ladin should not disassociate from his family in assisting in the presence of infidels in these military complexes who desecrated the land, as he would later disavow his country for allowing US troops into the land during the Gulf War years later?! And likewise in 1986, with CIA financing, using the resources of the family construction business, Bin Ladin built the complex military caves in Afghanistan, seeing no problem with working with infidels. Likewise, as has

Amongst the goals of al-Qaidah is to topple all current governments and regimes in the Muslim lands, and remove borders between their countries, and to expel the Kuffar from these Muslim lands. This effectively makes al-Qaidah the ideal conduit for the Kuffar to infiltrate, manipulate and direct it to serve its own geo-political ends, in various lands. In light of all of the facts, it is obvious that this is what is taking place. So far, engineered conflicts have allowed successful mobilisation of Jihaadee elements in areas that are of strategic geo-political importance to the Kuffar in the great oil rush. This is not to mention the role that these movements have often played in keeping certain Muslim nations backwards, by the destabilising effects of the methodologies that they are upon – of takfeer and clashing with rulers, and rebellions, revolutions, assassinations and violence. These methodologies – in the background of a number of other factors that lie in the general decay amongst the Muslims themselves and the distance of the Muslims in general from the Book and the Sunnah – are partially responsible for some of the harms that are found in some of the Muslim lands.

5.1.13 The Taliban

The Taliban were mobilised with extensive support from Pakistan's ISI, with the backing and support of the CIA, in order bring stability to the region, following years of civil war between various veteran Mujaahideen factions, after the expulsion of the Soviets. Surprisingly, the Taliban took over most of the land in a relatively short period of time. Most of them were Deobandi, Hanafee, Maatureedee, coming from madrasahs that had been set up along the borderlines with Pakistan. This mobilisation was to enable the required stability for a trans-Afghan gas-pipeline project that would link Turkmenistan and Pakistan. Ultimately, this never came to fruition, and the various projects were abandoned. Companies involved included Unocal and later Enron. These projects are documented, and the details are readily available if one knows where to look, and this includes official congressional hearings that are fully documented. Despite these drawbacks however, discussions continued for new projects, resulting in negotiations between the Taliban and US-based companies, and with Taliban representatives even making trips to the US to discuss and negotiate these matters. During this time, the Taliban received lots of financial aid, in order to add to the stability of the region. Eventually, the "final arrangement" between the Taliban and the oil conglomerates was not concluded, for reasons that are not entirely clear. This led to the decision made by the Kuffar in July 2001 to attack Afghanistan, to enable their business ventures in the gas and oil industries that had so far been hampered. 9-11 was staged to justify the so-called "War on Terrorism", with Bin Ladin and al-Qaidah being of great assistance to the Kuffar in their hoodwinking of the world with respect to this war in Central Asia (just as they had previously been of great assistance to the military-industrial complex in bringing down the Soviet Union during the 80s) to pave the way for further conquest in the region.

now emerged, the British MI5 paid £100,000 to Bin Ladin's al-Qaidah to assassinate Mu'amar al-Ghaddafi of Libya in 1996, an attempt that actually failed. So why was there no fuss from Bin Ladin when his family's business was a major contractor for the development of foreign military facilities in the 80s?

The point to note here, in relation to what we have discussed previously, is that the Taliban gained power, without having purified the land from the affairs of Shirk and Innovation, even if there were to be found amongst them the very few who were free from the affairs of Sufism, Tasawwuf and what is connected to them, and who did what they could to enjoin Tawheed (despite being marginalized). However, the mobilisation, transferral to power, and subsequent reign of the Taliban over the land was not something that was connected to a clear motive, and direct intent, from the very outset, to purifying the servant and the land from false and heretical beliefs, aspects of Shirk, and Sufism, Tasawwuf and other than that, and to establish the Tawheed that the Messengers came with, Tahweed al-Asmaa was-Sifaat and Tawheed al-Uloohiyyah, and nor did they achieve a great deal of this during the six or so years they were in power. This is despite their application of some aspects of Sharee'ah law in the arenas of prescribed punishments and social interactions in the society, and enjoining of good and forbidding of evil, which unfortunately deluded and blinded many of the Qutbiyyeen, Jihaadees and Takfeerees into believing that this was a pure Islamic State built upon Tawheed!⁴⁴

Shaykh Muqbil (rahimahullaah) states, "And we have studied their conditions (i.e. of al-Ikhwaan al-Mufliseen), and as for the schools of Qur'anic study, should they be encouraged or should they be demolished, as the khabeeth (vile) Hikmatyaar says? And our brothers (i.e. Shaykh Jameel ur-Rahmaan and those with him) went to him and they said to him, "Schools of Qur'anic study, and establishment of the prescribed punishments". He said, "No, this is not the time for it, rather we shall begin with them, those Wahhaabees, those who wish to remove our heritage". And this is how it is, and they made takfeer of Shaykh ul-Islaam Ibn Taymiyyah, and Shaykh ul-Islaam Muhammad bin 'Abdul-Wahhaab, and Shaykh Ibn Baaz, and a group of other scholars of the Muslims. And the deviation, heresy present in Afghanistan is not rejected except by one who is blind in vision. For the adorned graves, and amulets and charms, supplicating and seeking aid from other than Allaah, and many other great calamities. And also Sibghatullaah Mujaddidee⁴⁵ who made a rush for leadership. Sibghatullaah Mujaddidee is a Soofee, Huloolee (believer in the divine indwelling), an agent of America, an agent of Iraan, an agent of Najeebullaah, an agent of Zaahir Shah. And they went to him, and they spoke to him about this matter, and he said, "The seven groups⁴⁶ will soon move towards Kunar, unless he recants⁴⁷". So this is a great calamity." (Maqtal Shaykh Jameel ur-Rahmaan p.35).

⁴⁴ While we make note of the fact that it is from our aqeedah that irrespective of how a particular person or group comes into power, by the agreement of the people or by force and conquest, then he is the legitimate ruler who is to be obeyed in all that is good. And thus, Mullah Omar and the Taliban were legitimate rulers of Afghanistan.

⁴⁵ He is the leader of one of the three Soofee factions present in Afghanistan, the other two being those of Muhammad Nabee Muhammadee (whose group, "The Movement for Islamic Revolution" was the one from which the Taliban emerged), and Sayyid Ahmad Jeelaanee.

⁴⁶ Referring to the four Ikhwaanee factions and the three Soofee factions involved in the fight for power in Afghanistan. And Muhammad Nabee Muhammadee who was the leader of what is now known as the Taaliban movement headed one of the three Soofee factions.

Thus, the eventual removal of the Taliban from their short-lived power, in the way that Allaah decreed, brought about two different responses and mindsets.

The first coming from those who had been nurtured upon the methodologies of Prophethood, those of the Salaf, in the arena of rectification and purification and attaining success and victory. And the second came from those who were under great influence by the Q and B Strains of the ideologies of al-Ikhwaan, or those who claimed Salafiyyah but had not in reality purified themselves from the confusion that surrounded them concerning the methodologies of the Salaf and the usool of the Sunnah.

As for the first, and they were those holding onto the methodologies of the Salaf, then due to their nurturing and acute understanding and insights into the Sunan (ways, rules) of Allaah with respect to His creation, the relation of al-qadaa wal-qadr (divine ordainment and decree) to al-khalq wal-amr (the creation and the legislative command), the central role of Tawheed and the link of al-qadr to it (as the Salaf said, “al-qadr is the nidhaam, arrangement of Tawheed”), and the connection of all of that to His wisdom and justice, and their acute awareness of the da'wahs that preceded before them such as that of Shaykh ul-Islaam Ibn Abdul-Wahhaab, and Imaam Ahmad and Shaykh ul-Islaam Ibn Taymiyyah and others, as well as their historical knowledge of the da'wah of Shaykh Jameel ur-Rahmaan as-Salafee in Afghanistan, the only one to purify the land from Shirk and innovation, as a result of which he established an Islamic State in Kunar, upon Tawheed, establishing the hudood (prescribed punishments), who was later murdered in his own house following a plot of the jealous and envious al-Ikhwaan) – so this collective knowledge of the deen of Allaah, the Sunan of Allaah in His creation, knowledge of the success and failure of previous da'wahs, and the acute understanding of the link between al-qadr, the legislative command (of Allaah) and Tawheed, only gave the Salafees further yaqeen (certainty) and baseerah (insight) into the truth that they were already upon and which they had been patiently adhering to. And thus, they met these calamities with patient reserve, without any frustrations, due to their knowing and understanding and seeing the bawaatin (inner realities) of the affairs. As was mentioned at the beginning of this discourse, the Salafees refer all events and occurrences to the Book and the Sunnah and allow the methodologies of the Salaf to be the basis for the derivation of their manhaj in dealing with and responding to events. Thus they do not change their methodologies, and remain upon a consistent way. And this response from the Salafees was not a sign of weakness or cowardice or indifference to the suffering of the Muslims, rather it was from certainty about the promise of Allaah, and deep insights into His Sunan, and submission to His command, and realisation of that upon which true, real and lasting authority is attained and built upon.

As for the second, then it came from those who were not purified from the confusion surrounding them that came from the direction of al-Ikhwaan and their methodologies, the various qutbitudes and bannaawitudes, and thus, they adopted the event-based

⁴⁷ Referring to Shaykh Jameel ur-Rahmaan as-Salafee and those with him.

manhaj, which is to make events and occurrences to be the factors that determine their methodologies and their responses, and their outlook, as opposed to a fundamental return and investigation into the Book and the Sunnah and the way of the Salaf. To them these sources are only referred back to in order to draw support for methodologies and responses that have already been devised by them, as reactions to these events. And due to the absence of any true and real nurturing upon the Salafee aqeedah and manhaj (both theoretically and practically), this faction of people were led to frustration, raging emotions, and took to employing their 'aql (intellect) and ra'i (opinion), and followed those individuals who only come out and speak in the times of tribulation, speaking only from the angle of supporting their own false methodologies of reform, such as the likes of Hamood bin 'Uqlaa ash-Shu'aybee, Sulaymaan al-'Ulwaan, Naasir al-Fahd and others from the more extreme faction of the Qutbiyyah – who are upon the Q Strains of Ikhwaanee thought and famous for their severe qutbitude. However, many ignorant people thought that the only ones speaking in the times of fitan (tribulations) with immediate slogans of violence and Jihaad are the only ones that care, or the ones who are upon the truth – and this judgement only arose from a corrupt intellect, and a futile analogy.

And this faction of people was frustrated further, when they saw that the Salafees took correct, Sharee'ah based positions towards this whole issue, and did not become agitated, frustrated and vent their emotions, like they did – ventilations of anger that were based more on frustrations and lack of any certainty, than they were based upon conviction in the promise of Allaah and His Sunan (operative rules, laws) in the creation. Before the Kuffar attacked Afghanistan, and before it was clear that they were to attack, the Salafees took the correct Sharee'ah position towards the Taliban; that they were in error in accommodating Bin Ladin; that they harboured al-Qaidah (both of whom were important assets for the Kuffars' "War on Terrorism" and geo-political designs) whom they should have expelled them for the betterment of their own land and people; that they were Deobandee, Hanafee Maatureedees, upon Soofism, Tasawwuf and other affairs, with existence of large factions of Bareilawis amongst them; that they were hard upon the Salafees, restricting them and restraining them, and causing oppression upon them, and closing their schools – and thus in light of all of that they should not be helped or aided. This is in perfect agreement with what the aqeedah of al-walaa wal-baraa required at this time. Then when the Kuffaar attacked in October 2001, then the Salafees spoke with a legitimate Jihaad against the Kuffar, that it was fard 'ayn for those in the land, under the command of the Taliban, and for whomever the Taliban consigned to fighting against the Kuffar, and that the Taliban is the legitimate authority that is to be obeyed in all of this, for those who are in that land. And again, this was in perfect agreement with what the aqeedah of al-walaa wal-baraa' required at this time. So the Salafees took correct Sharee'ah positions, depending upon the prevailing situation, at each moment in time, not preceding the upright Scholars who traverse upon the true Salafee methodology – as is required upon any Muslim who venerates the Sharee'ah and who venerates the usool of the Sunnah and the methodologies of the Salaf, and is not given to the prevailing whims and sentiments of the ignorant rabble who are driven to frustration and frenzy, whenever Allaah causes another tribulation to descend upon the Muslims.

In short, this was another time of tribulation, and like the Gulf War which caused many upheavals, the recent war in Afghanistan, also had its role in destabilising many individuals who had not been nurtured upon the fundamentals of the Sunnah, and had not purified themselves from the prevailing order of confusion, and nor had they raised ignorance from themselves. Thus, when the tribulations came, they knew not where to turn, save their own sentiments, and to those who would whip them into a frenzy for them, the Harakiyyeen, Qutbiyyeen, the callers to Takfeer and premature Jihaads, built upon frustrations rather than upon sound knowledge.

And it is important to mention here the Salafees are the most caring of the people of the earth for the Muslim people, lands and nations, save that they are not so easily driven to despair, anger and frustration, if Allaah wills, – due to the conviction that they are upon with respect to Allaah's promise, and upon the Manhaj of Nubuwwah (the Prophetic Methodology), upon which Allaah will bestow authority to the Muslims. For this reason, their reservedness and calmness in times of tribulations, and absence of shouting, and absence of following every self-styled spokesmen, and absence of venting of their frustrations, and absence of fiery, yet cheap and hollow, slogans often brings them great criticism and accusations of "indifference" and "not having any concern for Muslims" from others.

5.1.14 Abul-Hasan as-Sulaymaanee al-Misree⁴⁸

A former Takfeeree, a shrewd and conniving plotter and planner, made his way to Yemen during the eighties and settled there, and took to learning and teaching. For some days every year he would spend time with Shaykh Muqbil (rahimahullaah), but never really studied with him. This individual, finding his way to Salafiyyah, never broke off his attachments to the Innovators, and would continue to be upon falsehood and lack of clarity in manhaj, and he would also carry with him the B Strain of Ikhwaanee thought, later to unleash it in its most deceptive and sophisticated form yet, in the late 90s. However, before this he had to wait many long years before the passing away of Shaykh al-Albaani, Shaykh Ibn Baaz, Shaykh Ibn Uthaymeen and Shaykh Muqbil – for fear of being exposed for his plot and agenda, due to his firm knowledge that these Shaykhs would actually support Shaykh Rabee' and would defend him, as they already had words in praise and defence of him, and knew him to be a caller to Salafiyyah and to its manhaj and a refuter and subduer of innovation and its people.

⁴⁸ One of the seekers of knowledge in Yemen, corroborates the information we have provided above from other sources, in his post on Sahab.Net, adding more detail, "Abul Hasan came from Egypt being amongst Jamaa'at ut-Takfeer or Jamaa'at-Tawaqquf, and he even married a daughter of 'Abdul-Fattaah Ismaa'eel (rahimahullaah) who was executed along with Sayyid Qutb on the same day. He came to Yemen whilst fleeing from the Egyptian Government. He graduated from the Faculty of Commerce. When he came to Yemen he went to Ma'rib working there in Agriculture, and then Allaah made the affair easy for him by way of a sponsor (guarantor) who made him teach the Qur'aan to children, after he saw that he has some intelligence and understanding. And then Allaah also made it easy for him to sit with Shaykh Muqbil (rahimahullaah) in [the classes pertaining to] Ijaazaat. Shaykh Muqbil (rahimahullaah) said, "He did not sit with us except for what approximates to three months". And the Shaykh directed some of the students towards him. He also travelled to Shaykh al-Albaani, and had numerous well-known recorded sittings with him, and then when he returned after these sittings he began to say, "Our Shaykh, al-Albaanee".

He began teaching in Ma'rib, which later, with much support from the Jamaa'at of Hizbiyyah, such as Dar ul-Birr, would become his established centre of indoctrination and in which he began to nurture a new generation of youth upon his new manhaj. He made his inroads to Ahl us-Sunnah when during the 90s he travelled to the people of knowledge, such as Shaykh al-Albaani⁴⁹ (rahimahullaah) and others, to discuss knowledge-based matters. By way of this outward connection to the Major Scholars, he gained some trust amongst the Salafees in general. At the same time some of the people of knowledge in Yemen, as well as Shaykh Rabee' did advise him on certain matters, such as his lenient position on Ikhwaan, and also towards the end of the 90s, many of the students of knowledge notice strange statements and actions from him. The people of knowledge in Yemen perceived this also.

However, it was not until after the death of Shaykh Muqbil (rahimahullaah) in the summer of 2001CE that Abul-Hasan al-Misree unleashed the full blown mutant B Strain of Ikhwaanee thought (bannaawitudes) into the innermost ranks of the Salafees, by openly announcing his war against the Salafees and making a very open and strong propaganda for his doctrines and his manhaj. As a result Abul-Hasan al-Misree became "the flag-bearer of the manhaj of Tamyee'⁵⁰ in the current times". This orientation of Abul-Hasan al-Misree was represented in his severe harshness towards the Salafees and great lenience and softness to Ahl ul-Bid'ah and the Hizbiyyeen, and his concoction of certain principles, or his twisted application of correctly worded principles, in order to maintain this particular mindset of lenience amongst the Salafee youth. All of this was to devise a new vast comprehensive manhaj that would accommodate the Ahl ul-Bid'ah, and which would reach all horizons. In essence, this was the Ikhwaanee manhaj, but in a more sophisticated form than propounded by its previous protagonists, the likes of Salman al-Awdah and Abdur-Rahmaan Abdul-Khaliq and others. Upon realising the realities of this man, the people of knowledge in Madinah corroborated what the Yemeni Shaykhs realised that this man came to cause splits amongst them and to destroy their da'wah, and he worked towards it covertly, whilst Shaykh Muqbil was alive, fearing that Shaykh Muqbil might speak about him and thus he would fall, and more openly after the Shaykh (rahimahullaah) passed away.

Amongst the realities that emerged from this man were the following:

⁴⁹ He only met with Shaykh al-Albaanee on three occasions, in 1410H, 1416H, and 1418H, and in the latter sittings he recorded some cassettes that were of benefit in certain fields of knowledge.

⁵⁰ Tamyee' means "to soften, to melt". It refers to the manhaj adopted by the contemporary false claimants to Salafiyyah towards the Hizbiyyeen, and the Ahl ul-Bid'ah. One of leniency and softness, and which involves breaking down the social and methodological barriers that separate Ahl us-Sunnah from Ahl ul-Bid'ah. This manhaj has been around and operative in the behaviour of people for quite a few years, but has not really been identified and nor has it caught the attention of many people (except of course the Imaams of Jarh and Ta'deel), but in light of the fitnah of Abul-Hasan al-Misree al-Mubtadi', the Salafees are now clear about this particular destructive behavioural pattern, and they have been able to reflect back in the years gone by, and actually recognise and recall this pattern of Tamyee' that was observed in the behaviour of many in the midst of numerous tribulations.

- a) His revilements upon the Prophets of Allaah and the Companions of Allaah's Messenger (sallallahu alaihi wasallam), and always using examples from the Prophets and Companions to illustrate negative, blameworthy qualities, such as hastiness, evil suspicions, lowliness, lack of tarbiyah – and all of this in the course of his attacks against the Salafees. So he attacks the Salafees and highlights their faults by exemplifying these same faults using the examples of the Prophets and Companions, and as a result of which he uttered revilements and disparaged these noble and great people.
- b) His traversing the methodology of the Innovators, from the Raafidah, Khawaarij, Mu'tazilah in arriving at and deducing proof for his position on whether the khabar ul-waahid amounts to certain knowledge or speculative knowledge.
- c) His inclusion of the Jamaa'at of bidah, such as al-Ikhwaan, at-Tableegh, and al-Jihaad into the ranks of al-Firqat un-Naajiyah.
- d) His invention of numerous principles contained in beautified slogans by which accommodation of Ahl ul-Bid'ah was intended, and by which hardship would be brought upon the Salafis. This includes the slogans of "we criticise the (mistake) but do not destroy (the person)", "we do not make taqleed of anyone", "we are followers of evidence", "we carry the mujmal (general) speech upon the mufassal (speech)", "we do not accept any report from anyone, unless we witness the content of that report directly, with seeing and hearing" and many other slogans. All of which were meant to challenge and stand up to whatever the Scholars of the Sunnah were engaged in of refuting the Innovators, and exposing them. So he devised these principles in order to limit the effects of these Scholars in separating Ahl us-Sunnah from Ahl ul-Bid'ah, and in order to make the common people as judges over the verdicts of the Scholars themselves.
- e) His opposition to the major scholars in some of the verdicts, such as his allowing mixing of men and women in educational institutions, his allowing of shaving the beard whilst serving in the military and other affairs.
- f) His mixing with, co-operating with, or mainting friendly ties with some of the well-known hizbiyyeen, or praising them, such as Aa'id al-Qarnee, Mut'ab at-Tiyaar, al-Maghraawee (the Takfeeree), Adnaan Ar'oor the Qutbee, Sa'd al-Buraik, and Abdul-Majeed az-Zindaanee, the Mu'tazilee and others. Alongside his sittings with the likes of Ahmad 'Abdul-Kareem al-Misree, the Takfeeri leader of the organisation of al-Jihaad (Takfeer group), and also Safaa ur-Rahmaan al-Misree who was the Shaykh of the Arabs in Afghanistan, and both of these used to praise Abul-Hasan and advised their own followers to benefit from him⁵¹. And he also sat in a gathering with Salman al-Awdah in someone's house, as well as co-ordinating funds for seekers of knowledge alongside the support and written recommendation of Aa'id al-Qarnee.

And there is in fact much more than this, and the condition of this man deteriorated and he has now entered into the lowest depths of depravity, in his unabated attacks

⁵¹ As narrated by Abu Hudhaifah Farooq al-Ghaythee, from the Emirates, in his series of refutations of Abul-Hasan al-Misree.

against the Salafees and their Scholars, after he was exposed and humiliated, due to the sickness in his own heart.

The first of those to advise him was Shaykh Rabee' many years ago (around 1997), all in private and in secret. The Shaykhs of Yemen also advised him and corrected him, and then in more recent times, when the matters became more open, and he rejected the advice of the senior Shaykhs from Yemen, the affair was raised to Shaykh Rabee' who again advised him and had more patience with him. After which Shaykh Rabee' began to refute his false principles and innovations and heresies one by one. Then the Shaykhs of Madinah got involved to try to bring him back, and he made an outward recantation from some affairs, however, he used the good will of these Shaykhs to make political manouvres to save himself, and to save his reputation, and then he continued in his attacks upon the Salafees and defending himself in falsehood. Then some of the Shaykhs declared him an Innovator, when they saw in him, stubborn opposition and resistance, and clear signs of his Ikhwaanee manhaj, and this became the word of the Shaykhs in Yemen, the Shaykhs of Madinah, and Shaykh Ahmad an-Najmee and others. And the numbers of Shaykhs who have spoken against him exceed twenty in number, with around 200 refutations against him, from the Imaams of the Sunnah, the Mashaayikh of Ahl us-Sunnah and the Salafee students of knowledge.

Shaykh Ahmad as-Subay'ee noted, giving an example of the parable that Allaah has given of the man who turned away from the signs of Allaah, "Allaah has given an example of one who is not like that, like the one who could be elevated if he heeded Allaah's signs, but he clung to the earth, and is like the dog who if driven away lolls out its tongue and if left, it lolls out its tongue. And this example is actually found with us today and it is the example of Abul-Hasan al-Misree whom Shaytaan has played with. How this man was first put to trial with takfeer, then Allaah blessed him to move in proximity to Shaykh Muqbil, but he did not benefit from them, then this man entered into Ilm ul-Hadeeth, and then he fell into excesses upon his soul and began to make mistakes, and become confused, and then whenever anyone tried to correct him, he did not take it, and eventually caused splits. So he actually used the knowledge only to support his own self, and so Shaytaan followed him up and he became amongst the Ghaaween. So then he used whatever he had of knowledge to continue to suport his ownself (in falsehood). So this is an admonition that is in front of us today, Allaah made it an admonition for us, how a man can acquire knowledge, and then fall into playing and fooling with the Sunnah." (Summarised, SA84 @ SalafiAudio.Com)

This fitnah also spread to the West, and naturally, following what took place with respect to the Contract of Hizbiyyah devised by Abul-Hasan al-Misree himself, the Salafees in the UK, were already divided into two distinct mindsets and orientations. Those who were clearly upon Salafiyyah, firm upon it, having understanding of the methodologies of the Salaf and implementing them, and those who were upon more or less the same manhaj of Abul-Hasan al-Misree, that of Tamyee', (the likes of Abdul-Qadir of Luton) and this behavioural pattern had in fact been observed in them for many years, as a result of which they always lagged behind in many issues and never took correct Salafee positions in issues, and if they did, there was no walaa or baraa (necessary allegiance and enmity) attached to it, it was just mere knowledge. And

amazingly, quite often, without them even knowing it, even before the fitnah of Abul-Hasan al-Misree broke out, they came out with the exact same rhetoric against the Salafees that Abul-Hasan al-Misree would later make manifest in his speech and behaviour and his false principles against the Salafees.

Thus, this created further turmoil amongst the Salafees, separating the firm Salafees from those who were weak and not grounded in any knowledge and who had a mixture of jahl (ignorance) coupled with hawaa (desire). Unfortunately, the strange position taken by Shaykhs from Jordan did not help matters, and their persistence in defending Abul-Hasan al-Ma'ribbee, and not taking a correct Sharee'ah stance with respect to him served as a tribulation for those individuals and organisations connected to them in the West. The fitnah of Abul-Hasan al-Ma'ribbee actually revealed many great realities about individuals ascribing themselves to Salafee da'wah in all the various places and it separated the people in accordance with what they had been nurtured upon over the past few years. The fitnah of al-Misree was just a natural extension, a final culmination and a grand finale of the previous fitnahs of al-Maghraawee, Ar'oor, Abdur-Rahmaan Abdul-Khaaliq, ash-Shayijee, Safar and Salman and Mohammad Qutb, and it reached the innermost ranks of the Salafees, due to the fact that al-Misree came out in the name of defending and teaching Salafiyyah, more so than any of his predecessors.

Shaykh Rabee bin Haadee al-Madkhalee said in his latest refutation of Abul-Hasan al-Ma'ribbee (dated 29/11/1423H, corresponding to the end of January 2003CE), "This war began with the expedition (ghazw) of al-Ikhwaan al-Muslimeen, and other than them into the Land of Tawheed, and all of the Arabian Peninsula, and it extends and drops and raises for it many banners, **until the time of the greatest revolution came, the revolution of Abul-Hasan al-Misree al-Ma'ribbee, and so he (Abul-Hasan) fought desperately (in this revolution of his) and they all (the Ikhwaan) fought desperately with him, perhaps that this (revolution) might be the one that brings the decisive blow upon the Salafee manhaj.** However, and by the praise of Allaah, they only yeilded an atrocious defeat (for themselves), after their corrupt principles were demolished, and their stagnant weapons were wrecked, by Allaah's aid and His help for this manhaj..." (Refer to Rabee.Net)

The Shaykh also said, "All praise is due to Allaah and prayers and peace be upon the Messenger of Allaah, his companions and whoever follows his guidance. To proceed: Then the Messenger of Allaah, the Truthful and Believed, has told us about the tribulations in this Ummah in numerous ahaadeeth, and amongst them is the hadeeth of Abu Hurairah (radiallaahu anhu), and practically, many great tribulations have occurred that have had a deep, profound effects in corrupting many Muslims in terms of belief and methodology. And they also had effects in tearing apart the ranks of the Muslims, the shedding of their blood and taking of their honours. In fact, [there is] the saying of the Prophet (sallallaahu alaihi wasallam), "You will certainly follow the ways of those who came before you, hand span by hand span and arms lengthy by arms length, until if they were to enter into a lizards hole, you would also have followed them". And Ahl us-Sunnah wal-Jamaa'ah have faced these tribulations and [forms of] misguidance, and their respective peoples, and they explained their oppositions to the

Book of Allaah and the Sunnah of His Messenger, and what his Noble Companions were upon. And this is how Allaah mobilises Ahl us-Sunnah, or some of them, in order to face and stand against the tribulations, and to speak the truth concerning them and concerning the people (of these tribulations). And in this time of ours, many tribulations have appeared in the lands of the Muslims, such as Communism, Socialism, Secularism, Ba'thism, Democracy, and whatever follows on from the, and also the increase (in the efforts) of the Raafidah, and the Khawaarij by a great deal. And so they openly displayed what they used to hide and conceal (before this). And likewise, the Qadiaanis, and the Bahaa'iyyah emerged. So Allaah mobilised Ahl us-Sunnah and granted them success in repelling the falsehoods of these people and exposing their people, all as sincere advice (in calling) to Allaah, His Messenger and the Believers. And amongst the tribulations whose spear has been directed towards Ahl us-Sunnah specifically, the people of the Salafee manhaj, in order to slaughter them, is the tribulation of Abdur-Rahmaan Abdul-Khaaliq, the tribulation of Mahmood al-Haddaad, the tribulation of Adnaan Ar'oor, the tribulation of Hasan al-Maalikee, **and the tribulation of Abul-Hasan al-Misree al-Ma'ribee, and this (latter one) is the most severe one of them all, and the greatest one with regards to deception and wide claims.** And amongst these wide and false claims is the claim of "ta'seel" (laying down foundations, principles). And what will tell you exactly what this "ta'seel" is? It is nothing but throwing destructive, corrupt principles (usool) that destroy the principles of Ahl us-Sunnah wal-Jamaa'ah and the manhaj of the Salaf us-Saalihi. Especially the principles (from the Sunnah) that stand against innovations and the various (types of) misguidance." (From "Haqeeqat ul-Manhaj il-Waasi' 'Inda Abil-Hasan – The Reality of the "Vast Manhaj" [Intended] In the View of Abul-Hasan", from Rabee.Net).

To date, at least 25 from the people of knowledge have refuted and exposed this man, and he and his followers and loyalists and defenders are considered to be from Ahl ul-Bida' wal-Ahwaa, and the Major and Senior Scholars (such as Shaykh Rabee', Shaykh Ahmad an-Najmee, Shaykh Muhammad al-Bannaa and others) have judged that they be abandoned, left and boycotted.

5.1.15 Corruption in the Aqeedah of al-Walaa wal-Baraa'

This phenomenon actually existed for numerous years amongst many of those claiming ascription to Salafiyyah, and it was part and parcel of the numerous bannaawitudes that had become the norms and standards amongst those ascribing to Salafiyyah in the years when the Salafee methodologies had not been clarified and had not proliferated. However, its manifestation during and after the fitnah of Abul-Hasan al-Ma'ribee was greatest and most prominent and clearly visible in the speech, behaviour and actions of certain factions of people. Hence, it deserves special attention. The reason being that many people who supported al-Ma'ribee and waged war against the Salafees, despite the fall and humiliation of al-Abul-Hasan al-Misree, still retained the corruption in al-walaa and al-baraa that they possessed previously due to their being affected by the usool of al-Ma'ribee, or due to them not developing and building the aqeedah of al-walaa and al-baraa in their actions and friendships in the years gone by upon the precise methodologies and the correct Salafee positions, and due to them harbouring grudges and secret ill-feelings towards other Salafees on account of personality issues. And the usool of al-Ma'ribee were in essence aimed at destroying the aqeedah of al-

walaa and al-baraa, and breaking down the social and methodological barriers between the people of the Sunnah and the people of innovation and hizbiyyah. The specific innovations he brought were a means to that end. Thus, when his fitnah broke out, then many of those who were predisposed already to the behavioural patterns that the usool of al-Ma'ribee necessitated, (due to their not building their walaa and baraa upon a precise knowledge of the Salafee manhaj and the correct Salafee positions towards individuals, groups and organisations in the years gone by), then they got caught up in this fitnah, and had their walaa and baraa corrupted even further by way of it.

Since this is an extremely important topic, as it relates to the sum whole of this treatise, and the penetration of the Ikhwaanee fitnahs and methodologies into the innermost ranks of Ahl us-Sunnah, and since this corruption in al-walaa and al-baraa manifested itself in the most recent fitnah, and the culmination of the fitnahs of al-Ikhwaan, it deserves special attention. Hence, it will be covered in more depth in the next chapter, and it will be used as the basis to analyse the behavioural patterns that were observed from many of those ascribing to Salafiyyah in the midst of these fitnahs during the past decade or so.

5.1.16 Closing Note

So these are some of the issues and events that perhaps played a very significant role in shaping the thoughts, views and perceptions of people over the past decade, and no doubt, these issues made many people lose track of the actual state of affairs, the actual context of this whole fitnah. They blinded them from seeing the overall picture, and from putting everything in its proper place, and from giving each matter its due worth, without exaggerating or belittling it. These events and issues made many people to wander off in many different directions, making many of them confused, lost and bewildered, and often choosing to make their walaa and baraa based exclusively upon each of these matters, rather than the sum whole of the aqaa'id and manaahij of this Noble Deen.